Madhva Siddhanta...

Dvaita-Tattvavaada

(for novice understanding)

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Hari Sarvottama – VaAyu Jeevottama
Sri GuruRaajo Vijayate

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28.10.2021

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Fundamentals of Madhva Siddhanta

Dvaita-Tattvavaada

(for novice understanding...)

Contents...

Hari Sarvottama...

Understanding Vishnu (Hari) Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharya an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva/Dvaita/Tattvavaada.

naAraAyaNaAya paripUurNaguNaArNavaAya

vishvodayasthitilayonniyatipradaAya |

j~nAanapradaAya vibudhAasurasaukhyaduHkha

satkAaraNaAya vitataAya namo namaste ||

(Mahabharata Tatparya Nirnaya)

My repeated and pious Salutations to the Supreme God SriManNaaraayana the one...

- who is like an ocean of infinite auspicious attributes,
- who is the cause of origin, sustenance; destruction and
- supreme guidance of the universe,
- who is the giver of all knowledge,
- who is all pervading,
- who is the abiding cause of salvation (highest happiness) to the Gods/Noble and the one,
- who is tormentor (damnation/sorrow) to Asuras/wicked;

He is **"SarValaksHanaLaksHanyaH"** the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas; He is Ananta-Kalyana-Guna-Paripoorna;

Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta;

Lord Vishnu the all-pervading supreme God is the in-dweller (Vasuh) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him; He is the vital energy (Vasuretah) with golden lustre who is the cause of origin of this universe;

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṁ cedaṁ jagannārāyaṇōdbhavam ||

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements, livings things, non-living things, movable and immovable have all have originated from the Supreme God, Hari Sarvottama SriManNaAraAyana;

nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṃsi!

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas... all have emanated from the Primordial Supreme God NAARAAYANA;

Names of the Supreme God Vishnu naama are not just names alone, rather they are His qualities/attributes; one has to understand them in proper perspective.

➢ Who is Vishnu?

The very first letter in the word Vishnu (V) stands for...

VISHNU - VISWAM - VISWATHOMUKHA – VISWAMOORTHI - VISVAMBHARA - VISWAYONI - VISWAKARMA – VISWAATMA - VASHATKAARA etc.

Vishnu means the one who is all pervasive, eternal, beyond all boundaries and for whom there is no limit either by space, time or location.

Literally the term VISHNU indicates the one Who is verily the Tallest God, tallest in stature, at the Summit, who expands/penetrates in manifold directions/ways;

Vishnu is the cosmic builder, the one who created different entities in the Universe and also the one who destroys everything at the time of deluge. He is Creator of the Universe, whose womb is the source of origin of the Universe, Brahmaadi Devatas and Jeevas.

He is the cause of the universe, directly responsible for creation of everything in the universe. There cannot be any other cause

other than Vishnu for creation of the universe. He manifests himself first before creation of the universe.

अहं सर्वस्य प्रभवो मत्त: सर्वं प्रवर्तते |
इति मत्वा भजन्ते मां बुधा भावसमन्विता: || 10.8||

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ budhā bhāva-samanvitāḥ

In Bhagawadgita (Vibhooti Yoga) Lord Sri Krishna says "I am the origin of all creation. Everything proceeds from me. The wise who know this perfectly worship me with great faith and devotion." He is the Supreme Ultimate Truth and the cause of all causes." He has repeated this multiple times in *Bhagavad Gita* and it is also strongly proclaimed in all the other scriptures.

yogo jnaanam tathaa saankhyam vidyaah silpaadi karma cha
vedaah saastraani vijnaanam etat sarvam janaardanaat;

Yoga, JnaAna, SaAnkhya, science, arts, works, Vedas, scriptures, spiritual illumination -- all these have originated from JanaArdHana the Supreme God Vishnu.

He is beyond perception (Adhokshajah) through senses and beyond knowledge acquired through senses.

He is the protector of Vedas; the one who is eulogized by Vedas and the one who can be obtained by knowledge (Yathaartha Jnaana) of sacred scripts.

सर्वस्य चाहं हृदि सन्निविष्टो मत्त: स्मृतिर्ज्ञानमपोहनं च |
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् || 15.15||

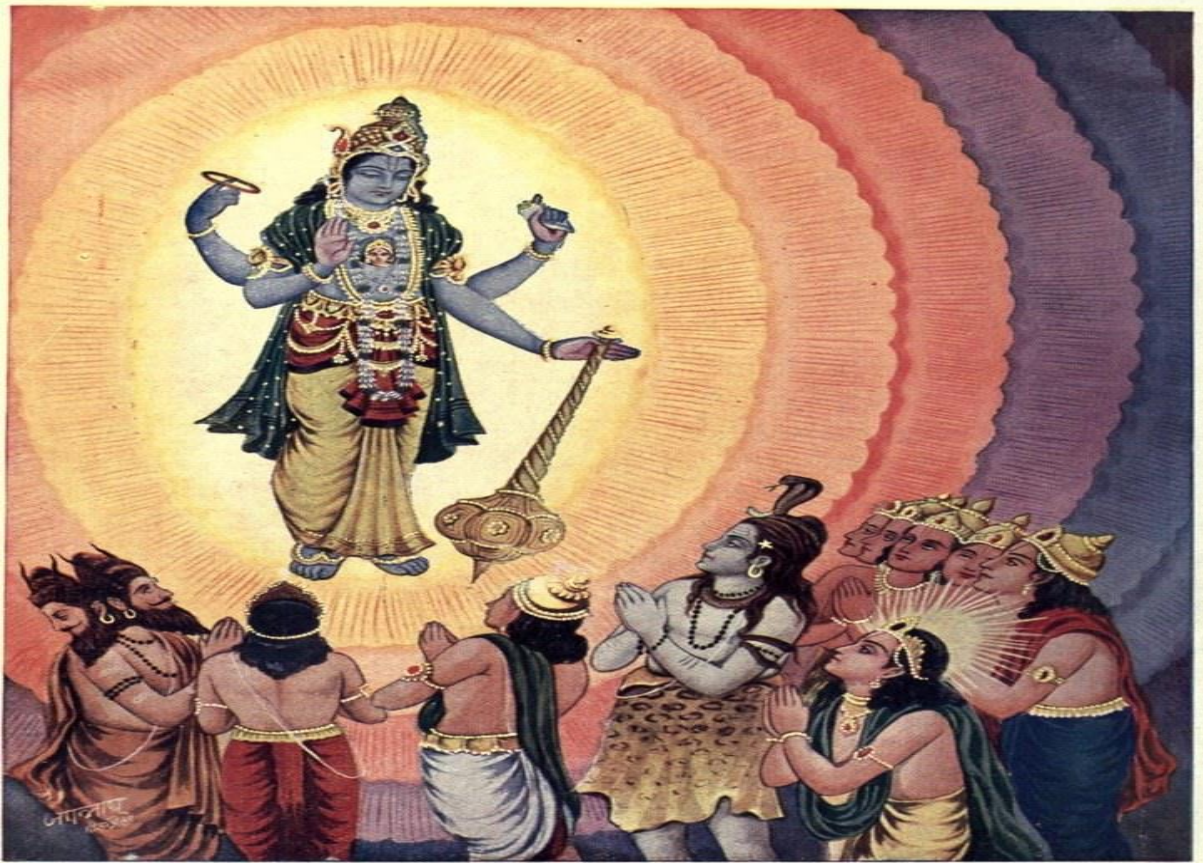
sarvasya chāhaṁ hṛidi sanniviṣhṭo mattaḥ smṛitir jñānam apohanaṁ cha
vedaiśh cha sarvair aham eva vedyo vedānta-kṛid veda-vid eva chāham

In Bhagawadgita (Purushottama Yoga), Lord Sri Krishna says that He is antharyaami (in-dweller) seated in the hearts of all living beings, and is the source of their memory, knowledge, as well as its loss. He is to be known through Vedas, He is the subject of all Vedas, the Veda Karta, and verily the knower of true meaning of Vedas;

वेदे रामायणे चैव पुराणे भारतेतथा।

आदौ अन्ते च मध्ये च विष्णुः सर्वत्र गीयते॥

'Vede ramayane caiva purane bharate tatha'
Adavantau ca madhye ca Vishnuh sarvatra giyate'

आदि, अन्त, मध्यभाग of वेद, रामायण, पुराण and महाभारत; all of them sing the glories of Vishnu the Supreme God.

He is extolled in the world as well as in Vedas (sacred scripts) as the Supreme Being (Sarvottama). The very first sloka of Sri Vishnu Sahasranaama Stothram eulogizes Lord Vishnu as…

"Viswam-Vishnur-Vashatkaaro-Bhoota-Bhavya-Bhavat-Prabhuh…"

Vishnu is the one who dwells in all beings, present everywhere, the one who dwells in each and every element of this universe and everything dwells in Him.

He is the solitary unique soul (ParamaAtma) of outstanding excellence;

He is the mega spirit present in every being of the entire universe,

He is the Heart and soul of the universe and the only Aatman (soul) that existed in the beginning;

Lasting as the inner soul of every being, He protects and enjoys all entities in the universe, yet remains unscathed by their faults. He is indestructible.

He is the fundamental principle (Tattva) to be known and understood.

Vashatkarah means the one who possess divine and auspicious qualities like;

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non-attachment);

Lord Vishnu is free from all imperfections…
>nIrdhosha/doshadoora and possessor of auspicious, best and unlimited attributes > aNantakalyaAnaGuna paripoorna like...

jnaana, bala, aishvarya, viirya, shakti, and tejas etc. all good qualities of excellence.

He is Bhoota-Bhavya-Bhavat-Prabhuh > Lord of the past; present and future.

He is BHAGAVAN (Bhagavantha) the one who is worthy of worship, holy, divine, venerable, the Supreme God - Hari Sarvottama.

Aakaasa (sky/ether); Vaayu (air); Jala (water); Agni (tejas/fire); and Pruthvi (earth); collectively known as Panchamaha-Bhoothaas; the five basic elements of nature are creation of the all-pervading supreme God Vishnu the Mahadbhuutah;

eko vishhNur-mahadbhuutaM
pRithag-bhuutaanyanekashaH!
Trii.nlokaan-vyaapya bhuutaatmaa
bhu.nkte vishvabhug-avyayaH!!

Ancient scripts declare God as **"Eko VisHnu MaHadbHutah"**

There is only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere.

Matchless and unparalleled in excellence Vishnu is the primordial supreme God, the mega spirit, the one who pervades the many, various and different objects of three worlds of souls.

He is the one who grasps all movable and immovable objects in the universe towards Him at the time of great deluge destroying them while He (Lord Vishnu) remaining composed and untainted;

He is the one who has infinite number of forms and He dwells in the entire Universe; He is invincible > AcHyutA;

His glory is infinite. He is highly meritorious among the meritorious. He is beyond description/comprehension;

He is the God of Gods the Supreme God, Maha-VisHnu the Hari Sarvottama;

He is Anantha kalyaAna GUNA paripoorna - nirdosHa - dosHadoora - the SuprEme and independent rEality - VashHAtkaAra - **'nAham kartA hariH kartA'**

"TribHuvana VapUsham VisHnumeEsham NamaAmi"

The three worlds (Bhur-Bhuvah-Svah) symbolize the body of the Supreme God and as such the entire universe is nothing but the marvellous & beautiful form (embodiment) of Lord Vishnu.

My obeisance and salutations to that Vishnu the Eeeswarah who is omnipotent, omnipresent and omniscient;

Eesha means Master - Vishnu is the Master of Masters - Over Lord of all Gods - He is the Supreme.

Vishnu is the ONE AND THE ONLY GOD; all others are His servants (Kinkararu) and dependent on Him for existence;

Lord Vishnu is NiyaAmaka of the Universe; the divine law maker and law giver. He is the great ruler; ordainer; governing lord and presiding deity of the eternal Time > Kaalo~`smi Loka; He is Kaala Niyaamaka - He is Sarva Niyaamaka;

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc. Concealed in the word Niyaamaka is Niyama; meaning the rules, policies, principles, regulations; set of laws.

sasuraasuragandharvaM sayaksho.ragaraakshasam |
jagadvashe vartatedaM kRishhNasya sacharaacharam ||

This world with all its contents, the sentient beings and non-sentient things, the gods, the asuras, and gandharvas, the yaksas, nagas and raksasas, is under the supreme control of Lord Sri Krishna who is none other than Hari Sarvottaama the Supreme God Vaasudeva; (Sri Vishnu Sahasranama Stothram Phala Sruthi);

Vishnu the Purshottama…

In supreme sense Purushottama (Purusha+Uttama) is the inherent nature and attribute of Lord Vishnu with which He is referred to.

It means the greatest among all the Purushas (not gender based); the Supreme Soul (highest spirit), the universal being who is omnipotent and omniscient. It is the superlative form of Lord Vishnu (Purusha).

All incarnations of Lord Vishnu are coupled with the quality of Purushottamatva whether it is Sri Rama or Sri Krishna or Lord Srinivaasa (Venkateswara).

Chapter #15 of Bhagawadgita (Purushottama Yoga) that reveals the knowledge of the true nature of the Supreme God is exclusively dedicated to Purushottama.

yasmātkṣaramatītoஉ_hamakṣarādapi cottamaḥ |
atoஉ_smi loke vede ca prathitaḥ puruṣottamaḥ ||

In sloka # 18 Lord Sri Krishna says that He is the Purushottama because, He transcend the perishable and is superior to the imperishable and eulogized in the world as well as in Vedas (sacred scripts) as the Supreme Being.

He further adds that whoever knows Him as the Supreme Personality of Godhead without any delusion knows Him well and worships Him always with total devotion.

He who has realized this PURUSHOTTAMA-STATE of consciousness becomes 'wise,' for he cannot thereafter make any error of judgment in life and thereby create confusions and sorrows for himself and for others around him.

uttamaḥ puruṣhas tv anyaḥ paramātmety udāhṛitaḥ
yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ;

(Bhagwadgita Purushottama Yoga - sloka # 17)

Lord Sri Krishna spell out the distinction of Jeevatma and Paramatma the Supreme Soul - PURUSHOTTAMA;

- who is much much... superior to Jeevaatma,
- who is indestructible,
- who is Antaryaami who pervades in all;
- who is the controller and the
- one who supports all beings in three worlds;

Purusha Sooktha the essence of Vedas; dedicated to the Supreme Purusha (Lord Vishnu) gives an insight into the universalized concept of Purusha the single universal person. It is a short form of understanding the Supreme consciousness.

Purusha means Bhagavantha; the one that eulogizes the glory of Bhagavantha is Purusha Sooktha. We find a reference to the term PURUSHOTTAMA in sloka # 3 and 54 of Sri Vishnu Sahasranaama Stothram.

'eko nārāyaṇaḥ Na dvitīyo'sti kaścit'

there is only one NaAraAyana the Supreme God; Aadipurusha; there is no one superior to Him; He is second to none.

Lord Narayana is number ONE in the Universe. There is no other in any way whatsoever. He is Adviteeya.

Lord Vishnu is unique and no one can be equated with him and there is no one better than him. He cannot be grouped with others as belonging to a particular species. For the seekers of Moksha, He is the one beyond which there is nothing else to be attained.

He is Panchaniyamaka Bhagawadrupa (Aniruddha-Pradyumna-Sankarshana-Vasudeva-Narayana) the plenary expansions of Lord Vishnu the Hari Sarvottama the ever-green supreme God Vishnu.

He is unblemished and free from all sins; doshadoora;

nArAyaNAya paripUrNaguNArNavAya
vishvodayasthitilayonniyatipradAya |
j~nAnapradAya vibudhAsurasaukhyaduHkha
satkAraNAya vitatAya namo namaste ||

My repeated and pious Salutations to the Supreme God Naaraayana;

who is like an ocean of full and auspicious attributes, anantha kalyaana guna paripoorna;

who is cause of origin, sustenance; destruction and supreme guidance of the universe,

who is the giver of all knowledge, who is all pervading and who is the abiding cause of salvation to the Gods/Noble and damnation/sorrow to the Asuras/wicked.

He is **"SarValaksHanaLaksHanyaH"**

the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas; He is Ananta-Kalyana-Guna-Paripoorna;

He is the Paramaatma, saakshaatt (per-se) SriManNaaraayana the MokshakaAraka, the one who destroys (Hari) the cycle of birth and death.

"Moksham NaAraAyanaaddhichhett"

Giving Moksha is the prerogative of Lord SriManNaaraayana the one and the only one to grant Moksha to the deserving;

He is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas.

He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

NaAraAyana is a highly popular name by which the all-pervading Supreme God Vishnu is called. It is the primordial form (Moola Roopa) of Bhagavantha;

Several Puranas and Vedic scripts have eulogized His qualities, merits, magnificence and his supremacy. Sri Vishnu Sahasranama Stothram (sloka # 26) eulogizes as "satkartaa satkritah saadhur jahnur-naaraayano narah"

Nara + Yana = Narayana. Nara is generally referred to the mankind and Yana means the conveyance. Narayana means the conveyance or the sole vehicle for the human beings to depend upon for their ultimate journey of salvation.

Aaayana also means the direction and Naaraayana is the one who shows direction to the mankind towards the ultimate reality.

The word Naara is also associated with another meaning for water. NaAraAyana means the one whose abode is water. NaAraAyana according to this etymology is the one who moves (floats) in the infinite waters and is also the water itself, the one who lives in water.

Famous Ashtaakshari (eight lettered) manthra Om! Namo! Naaraayanaaya! dedicated to Lord NaAraayana is Kyvalya (salvation) manthra without reciting of which even the Gaayathri manthra becomes ineffective. The story of Ajamila in Bhagavatha Purana extols the glory and power of the divine word "Narayana"

The very first sloka in MahaBharata starts with "Narayana"> "nArAyaNam namaskrutya naranchaiva narOttamam" offering reverential obeisance to Lord Narayana the Supreme personality of GodHead who is the best among the super most beings Purushottama;

"KaAlascha Naaraayanah"

Time is arising out of Lord Naaraayana. He is Kaala Niyaamaka, the governing lord and Presiding Deity of the eternal time. He is Niyaamaka of the Universe; He is Sarva Niyaamaka;

NaAraAyana is the divine law maker and law giver. He is the great ruler; ordainer; He is the dispenser of fruits of action.

He is the ultimate truth and the ultimate divine power;

jaṅgamājaṅgamaṁ cedaṁ jagannārāyaṇōdbhavam
(जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम्)

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements, livings things, non-living things, movable, immovable have all originated from the Supreme God, Hari Sarvottama - SriManNaAraAyana;

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṁ cedaṁ jagannārāyaṇōdbhavam ||

This simple sloka from Sri Vishnu Sahasranama Stotra (Phala Sruthi) is an eye opener for those who don't believe/keep

doubting about the cause/origin/existence of the universe and its elements;

He is DhaAta - VidHaAta - DhaAturUttama;

Narayana is the great supporter (Dhatu) of the universe,

the vital force and sustaining power of all beings;

He is the divine law maker and law giver.

He is the great ruler; ordainer; (VidHaAta).

He is the dispenser of fruits of action.

He is the subtlest (Dhatu) without which no existence is ever possible;

He is the substratum for the world, the one who is the support to the universe and the one who is the ultimate support DhaAturUttama;

He is the great nourisher and supporter of the Universe, the one who is PUSHTI the vital force and sustaining power of all beings

He is **"Eko Vishnu Mahadbhutah"**

the one and the only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere. Entire Universe comprising of living beings, non living things etc. has emanated from NaAraayana the Supreme God;

nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṃsi !

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas... all have emanated from the Primordial Supreme God NAARAAYANA;

This is just a tiny example of the glory, significance and excellence of Lord Vishnu; the culmination of which Lord Sri Krishna explains in Bhagawadgita His mighty/multivarious

(VIBHOOTI) manifestations in the form an exclusive chapter VIBHOOTI YOGA (10th Canto);

nārāyaṇāt prajāpatayaḥ prajāyante (Narayana Upanishad) - from Lord NAraYana emanate the PraJapatis the Divine Progenitors; Prajapathi means the one who procreates.

Always with Goddess Lakshmi Devi, He is LakshmiNarayana;

As antaryaami of Sun God (Surya) He is Savithru naamaka Narayana;

"Vanamaali gadee shaarngee shankhii chakrii cha nandakii
Shrimannaaraayano vishnur-vaasudevo-abhirakshathu"

Lord Sri ManNaAraAyana... the one who is adorned with a garland of forest flowers;

who is symbolized holding the mace (Gada), Bow (Shanrga), Conch (Shankha), the Disk (Sudarshana Chakra) and a Sword called Nandaka who is known as Vishnu and VaAsudeva

protect us and bestow happiness to one and all.

Sri Vishnu Sahasranama is such a beautiful/meaningful hymn, an essence of Vedas, is a gift to the mankind carved out from Panchama Veda the Maha-Bharata.

It is not just calling out the names of the Supreme God Vishnu rather it denotes the attributes of AnantaKalyana Guna Paripoorna Bhagavantha, the Antaryaami, Lord Vishnu, the Hari Sarvottama, the one and the only one to be worshipped always with proper anusandhana/Taratamya.

If we may know just one meaning (literal) for each naama, Sri MadAcharyaru says/showed hundreds of meanings/attributes could be interpreted for each naAma;

VRUSHAKAPAYE NAMAHA…

The term VrusHakapi we come across in Sri Vishnu Sahasranama Stothram (sloka # 11) as one of the names/attribtues of Lord Vishnu and the term VrusHa is also referred to in SVSNS in the following slokas...

#vṛṣā-#kapir ameyātmā sarva-yoga-viniḥ-sṛtaḥ || 11 ||
amoghaḥ puṇḍarīkākṣo #vṛṣa-karmā vṛṣākṛtiḥ || 12 ||
#vṛṣāhī #vṛṣabho viṣṇur #vṛṣa-parvā #vṛṣodaraḥ || 28 ||

In the term VRUSHAKAPAYE (Vrusha + Ka + Pa) NAMAHA;

VRUSHA is referred to Dharma, virtuous act/virtue, the divine Boar; kA indicates Water and pA indicates to protect;

In supreme spirituality, the term VRUSHAKAPI (Vrushakapaye) is connected to Varaha roopi Paramatma (Lord Vishnu) the one who lifted the Earth from deep waters to protect/restore Dharma.

Learned scholars connect this act of Paramatma with a sloka from MahaBharata (Shanti Parva sloka # 12.330.24)

कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते |

तस्मात् वृषाकपिः प्रोक्तः वस्वरण्योऽभीष्टदो मनुः ||

"kapir varAhah SreshThaSca dharmaSca vRsha ucyate |
tasmAd vRshAkapim prAha kASyapO mAm prajApatih ||

In protecting/restoring Dharma there is no one else as sreshHta, as powerful, as magnanimous, as merciful, as Lord Vishnu who is AmEyaAtma the one who is who is beyond comprehension, description, undefinable, inexplicable, immeasurable;

Lord Vishnu is dharma and his very nature is dharma and his incarnations/actions are for the purpose of dharma. He is an

embodiment of dharma (Vrushodara) and protector of dharma, the one who always keeps an eye (vigilant) on Dharma.

He is the foremost and greatest among the knower of dharma and his actions are as per dharma 'RaAmo VigrahavAan DharMah'

He is Vrushakapi the one who quenches the thirst of desires (abheeshta) of his devotees. He is the one who showers/bestows/gives happiness to his devotees;

He is the one who has shown the path of dharma, laid the ladder/steps (Navavidha Bhakti) of Dharma to reach him the ultimate reality, he is VrushaParva;

Vishnu is the ultimate Dharma and ultimate Tattva and worshiping/praying Him with proper anusandhana of his qualities is perhaps the quintessence of Sri Vishnu Sahasranama Stothra.

Lord Vishnu is the source and from whom originated are the four great human values viz. dhArma-artHa-kaAma-moksHa;

MuktaAnaaM ParamaaGatiH (SVSN - sloka # 2)

He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

He is Moksha Pradhata, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas.

Akhila amnayaika vedyo Harih (Prameya Navaratnas);

All Vedas speak (eulogize) Lord Sri Hari - Vishnu is to be perceived in His nature through Holy Scriptures and only through them. Vishnu is Veda-VEdyah;

His glory is infinite. He is highly meritorious among the meritorious. No one can describe or define Him precisely.

Is it possible for anyone in this Universe to describe Lord Vishnu? the Supreme God - Hari Sarvottama;

He is ANIRDESHYA - the one who is beyond description, undefinable, inexplicable, He is beyond perception; it is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

Lord VishNu to be remembered/worshiped always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary;

Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta;

Vishnu bhakti/faith in Lord Vishnu is one of the fundamentals/foundation of Dvaita ethics;

In Dwadasa Stothra Sri MadAachaaryaru eulozises the Lord as…

ಹರಿರೇವ ಪರೋ ಹರಿರೇವ ಗುರುಃ ಹರಿರೇವ ಜಗತ್ ಪಿತೃಮಾತೃಗತಿಃ

harirEva parO harirEva guruH harirEva jagat pitRumAtRugatiH:

Hari is the Supreme Being/Sarvottama - Hari is father; Hari is mother; Hari is Guru and Hari alone is the final support & Gathi for the souls.

HARI is Taapatraya NIvaraka (TapatrayaHaaraka) - the one who removes/eliminates the worry, anxiety, difficulty, trouble... of his devotees;

'HARI' refers to HARI SARVOTTAMA the ever-green Supreme God SriManNarayana the MokshaKaraka; the one who destroys (Hari) the cycle of birth and death. Hari also means the one who steals and Lord Sri Hari is the one who steals (destroys) our ignorance;

In all incarnations of Lord Vishnu main objective would be Dushta Sikshana; Sishta Rakshana and to uplift the Dharma.

Lord Vishnu has slained several demonic forces; this attribute of Lord Vishnu we find more prominently in Sri Raama-avathara and Sri Krishna-avathara.

Right from the infant stage Lord Sri Krishna started eliminating the Demonic forces to begin with Poothana and ended with Kurukshethra war.

Kaama (lust, craze, desire), Krodha (anger, hatred), Lobha (greed, miserliness, narrow minded), Moha (delusory emotional attachment), Mada or Ahankara (pride, stubborn mindedness), Matsarya (envy, jealousy, show or vanity, and pride) are called Daitya lakshana (demonic characters).

These demonic characters are called Arishadvargas (negative passions) who are the six internal enemies of mankind. They are responsible for all kinds of difficult experiences in our lives. These negative characters prevent mankind from realizing the ultimate reality.

Lord Sri Krishna explains the characteristic features of Divine (Daivee) and Demonic (Asuree) qualities and implications of having AsureE qualities in Bhagawadgita - DaivaAsura SampadVibhaAga Yoga (16th canto);

priINayaaAmo vaAsudevaM 🙏🙏🙏

VaAsudeva is foremost among the plenary expansions/Vyuuha Roopa of Lord Vishnu along with Sankarshana-Pradyumna-Aniruddha and one of the ChaturVimshati KesavaAdi vyuuha roopas of Hari Sarvottama.

These four forms are considered as Vishnu Tattva or plenary expansions of the Moola roopa of Bhagavantha SriManNaaraayana.

Vaasudeva is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas. He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

vaasudevaashrayo martyo vaasudevaparaayaNaH |
sarvapaapa-vishuddhaatmaa yaati brahma sanaatanam ||

The one who seeks out Lord VaAsudeva with total devotion and takes shelter only in Him would get cleansed from all sins and with a mind thus purified ultimately attain salvation.

vaasanaad vaasudevasya vaasitaM te jagatrayam |
sarvabhuuta nivaaso asi vaasudeva namostu te ||

Sri Vedavyasaru says.... Salutations to the all-pervading supreme God Vaasudeva because of whom all the three worlds have become possible/effective/operative/viable; who is indeed the refuge of all creatures.

Famous hymn Om! Namo! Bhagavathe! Vaasudevaaya! called Dwaadasaakshara (12 syllable) manthra dedicated to Lord VaAsudeva is known as Mukti/Kyvalya manthra.

"Manojavas-tiirthakaro vasuretaa vasupradah
Vasuprado vaasudevo vasur-vasumanaa havih"

Lord Vishnu the all-pervading supreme God is the in-dweller (Vasuh) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him;

He is the vital energy (Vasuretah) with golden lustre who is cause of origin of this universe;

He is Vasuprada/Vasuprado the bestower of the best treasure in the universe viz. Moksha;

He is Vasudeva (Va+Su+Deva) the Supreme God of Knowledge (Gnaana), the one who is the creator (bring forth) of the world viz.

Lord Vishnu the final/ultimate dwelling, the most coveted place.

In Bhagawadgita Vibhoothi Yoga Lord Sri Krishna says that among the descendants of Vrishni He is VaAsudeva "vrshniinaam vasudevo'smi"

He is aptly called, as He is personification of the Supreme Godhead Vaasudeva. Va + Asu + Deva = Aasu refers to Lord Vaayu (Vaayu Stuthi sloka # 14) - VaAsuDeva is Lord of Vaayu (Aasu DEva). Vasudeva also means the Lord of Vasus.

priINayaaAmo vaAsudevaM
devataAmaNDalAkhaNDamaNDanaM...

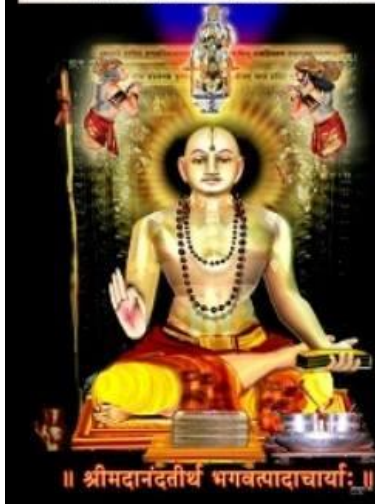
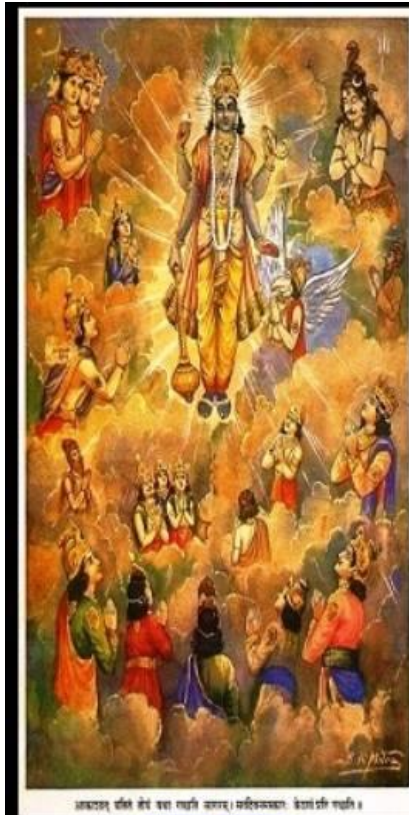
Sri MadhvacharyaRu in his famous Dwaadasa Stothra (8th canto) eulogizes the Supreme God and recommend to Propitiate Lord VaAsudeva who is the most precious jewel, "SarvaDevasikhaamanih" in the august gathering of Gods headed by Lord Brahma.

Vasu means excellent/Gem; VaAsudeva the Gem of a God who is solitary unique soul of outstanding excellence and the only Aatman that existed in the beginning.

Na vasudevabhaktaanaam-ashubham vidyate kvachit !
Janma-mrutyu-jaraa-vyaadhi-bhayam naivopajaayate !!

No ill-fate befalls on the devotees of the Supreme God Vaasudeva and they will never have fear from birth; death; old age and diseases;

Narayanaya Vidhmahe
Vasudevaya Dheemahe
Thanno Vishnu Prachodayat

Let us meditate on the supreme God NaAraayana who dwells in all beings as VaAsudeva and the one who inspire us as Lord Vishnu.

Notions considered as hatred of Lord Vishnu the God...

jIvAbhedo nirguNatvaM apUrNaguNatA tathA |
sAmyAdhikye tadanyeshhAM bhedastadgata eva cha ||

prAdurbhAvaviparyAsaH tadbhaktadveshha eva cha |
tatpramANasya nindA cha dveshhA ete.akhilA matAH ||
(Mahabharata Tatparya Nirnaya – Chapter -1)

- *Identity of souls (Jeevatma) with God (Paramatma);*
- *Absence of qualities (Gunas) in Him;*
- *Imperfection of such qualities;*
- *Understanding others as His equals or superiors;*
- *Differences arising out of Himself such as... (Mularoopa & Avatara roopa – between His Avayavas...);*
- *Misunderstanding His incarnations;*
- *Hatred of His devotees;*
- *Condemnation of authorities proclaiming His supremacy etc;*
- *Such other notions/thoughts are of hatred towards God (Lord Vishnu)...*

Hari Sarvottama
Vaayu Jeevottama

Never-ever do dosha chintana, samsaya of Lord Vishnu, his qualities/attributes, symbolism, avatharas, capacity, merits,

leela, sarvottamatva/supremacy; Such devotion only, which is devoid of all these, is declared as real devotion. Avoid hatred against the Supreme God Vishnu to avoid suffering in life; complete misery resulting from such hatred stays eternally;

The Supreme Being is called VASUDEVA 🙏

(Surya Siddhantha)

➢ WHO IS MADHVACHARYA?

It is imperative that before we comprehend upon the basic tenets of Dvaita-Tattvavaada, let us try to understand (in brief) about Sri Madvacharya.

yasya trINyuditAni vedavachane rUpANi divyAnyalam.h |
baT.htad.hdarshanamitthameva nihitaM devasya bhargo mahat.h |
vAyo rAmavachonayaM prathamakaM pR^ixo dvitIyaM vapuH |
madhvo yattu tR^itIyametadamunA granthaH kR^itaH keshave ||

The deity whose three divine forms are spoken in Vedas,

as the one whose nature is that of great wisdom and ability,

is the support of the activity of the worlds,

is very worshipful (of Vishnu), and who incarnates with his full potency (with no diminution); that VaAyu,

in his first avataara, carried the message of Raama (as Hanuman),

destroyed a fearsome army in his second (as Bheemasena) and

in the third, as Madhva, composed this work (the Vishnu-tattva-vinirNaya) as a service to Keshava."

In brief, Sri Madhvacharya is an incarnation of Lord VaAyu the Mukhya Praana;

prathamO hanumAn nAma dviteeyO bheema Eva cha |

pUrNaprajna tRuteeyastu bhagavat kAryasAdhakaH ||

who was Hanuman in his first incarnation in Treta Yuga, undoubtedly the greatest devotee of Lord Sri Rama and who had served Sri Ramachandra (Lord Sri Raama) with true and resolute devotion;

who was Bheemasena of Mahabharatha fame in Dwapara Yuga; who was a great devotee at the service of Lord Sri Krishna;

who was Poornaprajna (another name of Madhvacharya) the one who was equipped with thorough and comprehensive knowledge at the service of Lord Vedavyaasa (incarnation of Lord Vishnu) in re-establishing the Hari Sarvottamattva;

thus, at the service of the lotus feet of the Supreme God Vishnu in all his incarnations...

A child prodigy, with divine qualities, Sri Madhvacharya was well known for his authority, knowledge and extempore oratory skills, on the subject, devoid of any doubts. He was possessing the skill and clear and complete understanding of seven crore hymns from scriptures.

During his period, he had defeated several of his opponents with his authenticated arguments.

Dvatrimsallakshanopetaanaam (ದ್ವಾತ್ರಿಂಶಲ್ಲಕ್ಷಣೋಪೇತಾನಾಂ...)

Robust in physique and health, Sri Madhvacharya was a multifaceted personality.

As enunciated by Acharya Madhwa in his treatise Tantrasaara, a noble life possesses 32 bodily attributes. Sri Madhvacharya being an incarnation of Lord VaAyu was full of auspicious attributes and had,

32 Maha-Purusha Lakshanas (characteristics) of Lord Vaayu (Mukhya Praana) viz...

(5) Shoulders, Eyes, Cheeks, Knees, Nails must be dheergha (prominent)

(5) Skin, Hair, Fingers, Teeth, Tips of fingers must be sookshma (sensitive)

(7) Palms, Feet, edge of the Eyes, Palate, Tongue, Lower Lip, Fingers must be Raktavarna;

(6) Chest, Abdomen, Haircurls, Shoulders, Hands, Face must be unnata;

(3) Forehead, Waist, Chest must be vishala

(3) Thighs, Neck, Regenerative organs must be small,

(3) Voice, Sattva, Navel must be Ghambeera;

In one of His best treatise "Pratahsankalpa Gadya" Sri GuruRaayaru has made a beautiful description of Sri VaAyu Devaru the MUkhyaPrana, His attributes (Lakshanas); reasons behind the incarnation of Sri Vaayu Devaru as Sri Madhvacharya on Earth and His capabilities, His activities apart from description of the glory/attributes of the Supreme God, Hari sArvottama, Vishnu. Through this work, Sri GuruRaayaru has laid out the basic tenets of Madhva Philosophy and significance of MukhyaPraAna the Vaayu Jeevottama.

Sri Madhvacharya during his life time had openly identified himself as an incarnation of Vaayu (Mukhyapraana) which was evidenced by Vedic testimonials like Balittha Sooktha; and from several miracles performed by him right from his childhood days and proved himself as Vaayu Jeevottama.

bhUtvAxetre vishuddhe dvijagaNanilaye raupyapIThAbhidhAne |

tatrApi brahmajAtistribhuvana vishade madhyagehAkhya gehe |

pArivrAjyAdhi rAjaH punarapi badarI.n prApya kR^ishhNa.n cha natvA |

kR^itvA bhAshhyANi samyak.h vyatanuta cha bhavAn.h bharatAtha.rprakAsham.h ||

(Sri Vaayu Stuti – sloka # 39)

Sri Madhvachaarya was born at a holy place called PAJAKA Kshethra in the domain of Udupi Kshethra (Roupya Peetah) an abode of devout Brahmins in the family of Sri Madhyageha Bhatta; took Sanyasadeeksha;

went to Badari Kshethra had darshan of Lord Vedavyasa (an incarnation of Lord Vishnu);

scripted Sutra Bhaashyaadi Granthas; Mahabharata Tatparya Nirnaya; etc. known as Sarvamoola Granthas; collectively called Madhva Siddhanta (Doctrine of Tattvavaada) clearly spelling out a complete system of understanding the true Vedanta and its nuances;

went to Badari Kshethra again; re-established Hari-Sarvottamatva;

Sri Madhvacharya who lived during 13th century was initially named as Vaasudeva later as Aanadatheertha and then became popular as Madhvachaarya with his famous doctrine Madhva Siddhantha (Dvaita/Tattvavaada) which is considered as the most scientific, logical and authenticated Vedantha/philosophy.

Sri Madhvacharya wrote exemplary explanatory notes (commentaries) on Upanishads, BhagavadGita, Brahma-Sutras,

Mahabharata and Bhagavatha Purana etc. besides scripting several other original works on his doctrines known as SarvaMoola Granthas.

Sri Madhvacharya, founder of Dvaita/Tattvavaada philosophy was instrumental in establishing the temple of Lord Sri Krishna at Udupi and installation of Sri Bala Krishna vigraha that was worshiped during Dwapara Yuga by Rukmini Devi the prime consort of Lord Sri Krishna.

Procuring the Vigraha was a miracle and forethought of Sri Madhvacharya, third in the lineage of Hanuma-Bheema-Madhva.

Sri Madhvacharya not only installed the Vigraha but also appointed eight of his prime disciples to take forward his legacies and to have continuity to the worship of Lord Sri Krishna by rotation. They were...

- Sri Hrishikesha Theertharu;
- Sri Narasimha Theertharu;
- Sri Janardhana Theertharu;
- Sri Upendra Theertharu;
- Sri Vamana Theertharu;
- Sri Vishnu Theertharu;
- Sri Rama Theertharu and
- Sri Adhokshaja Theertharu.

These eight Pontiffs later established their own mutts called Ashta Mathas which are named after the surrounding villages where they originally resided/hailed from. These Mutts are...

- Palimar Mutt;
- Adamaru Mutt;
- Krishnapura Mutt;
- Puttige Mutt;
- Shirur Mutt;
- Sode Mutt;
- Kaniyoor Mutt; and
- Pejavara Mutt;

Even today this practice of rotation of worshiping and administering Sri Krishna temple at Udupi is in vogue that takes place once in two years through a ritual known as Paryaaya.

Other direct disciples of Sri Madhvacharyaru were,

- Sri Padmanabha Theertharu
- Sri Narahari Theertharu
- Sri Madhava Theertharu
- Sri Akshobhya Theertharu;

Sri Thrivikrama Panditacharya the one who composed the famous VaAyu Stuti was also a contemporary disciple of Sri Madhvacharya.

His biography known as SuMadhwavijaya scripted by Sri Narayana Panditacharya (son of Sri Trivikrama Panditacharya) composed during the life time of Sri Madhvacharya eulogized his glory and accomplishments.

Sri Madvacharya – known also by many other names- Poornapragna, Anandatheertha, Dashapramathi, Poornabodha, Sarvagna theertha, Anumana Theertha;

yo vipralaMbha viparIta-mati prabhUtAn.h |
vAdAnnirasta kR^itavAn.h bhuvi tattvavAdam.h |
sarveshvaro haririti pratipAdaya.ntam.h |
Ana.ndatIrthamunivaryaM ahaM namAmi ||

My salutations to that school of thought (Tattvavaada) which defeats all doctrines born out of ignorance and negative tendencies, Anandatheertha the revered among saints, who proclaimed the Supremacy of Lord SriHari (Hari Sarvottama),

'Na Madhava samo Devo, Na Madhva samo Guru'

[There is no God equivalent to Maadhava (Lord Vishnu) and there is no Guru equivalent to Madhvachaarya the preceptor of Madhva Siddhantha]

abhramaM bhaN^garahitaM ajaDaM vimalaM sadA |
AnandatIrthaM atulaM bhaje tApatrayApaham.h ||

I offer my salutations to the one...

who is always steady (abhramam),

who is without any hindrance (bhangarahitam)

who is always agile (ajadam)

who is always impeccable (vimalam)

who is known as Aananda Theertha (Madhvacharya)

who is matchless/unique (atulam)

who is the remover/destroyer of unhappiness (taapatryaapaham)

brahmaantaa guravaH sAkShAt iShTaM daivaM shriyaH patiH |

AchAryAH shrImad AchAryAH santu me janma janmani |

[Let Aachaarya Sri Madhva (Aanandatheertha) be my Guru in every birth]

It is stated that anyone who understands correctly the reference to the three forms of Vaayu (Hanuma - Bheema - Madhva) described in Balittha Sukta, will understand all the Vedas correctly and will secure valid knowledge (tattva-jnana) with the blessings of Lord Vaayu.

Sri MadhvacharyaRu is the brightest luminary in the galaxy of Indian philosophy. Sri Aananda Theertharu aptly referred to as Madhvachaarya has gifted to the world in general, vedantic society in particular his divine knowledge in the form of literary works which are collectively known as SARVAMOOLA

GRANTHAS which shows the right path for a saAdhaka in this delusive Kaliyuga;

Sri Madhvacharya is the greatest Vedic interpretor yet unsurpassed
He is the first & foremost researcher of Mahabharata

- **DvAita-TatTvAVaAdA** (An overview…)

Famous Hindu philosophy propagated and founded by the great saint & philosopher Sri Madhvacharya known as Dvaitha Siddhaantha or TattvaVaada is based on the principle of duality. It is considered as the most scientific, logical and authenticated Vedanta/philosophy.

The doctrine perceived the fact that Jeevaatma or the individual soul is totally different from Paramaatma the supreme soul (Sri ManNarayana) and Lord Sri Hari (Vishnu) is the supreme God (Hari Sarvottama);

Dvaita Vedanta propounded by Sri Madhvacharya is one of the major schools of Vedanta philosophy. Verily it is a revival of ancient Pancharatra Bhagavata religion with Vishnu as the Supreme God. He has shown how the principal tenets of Dvaita Vedanta are enshrined in Vedas/Upanishads. He has given a new orientation to the Vedanta literature both in respect of its extent and interpretation. Dvaita Vedanta is realistic and theistic philosophy.

Three important doctrines constitute the foundation/basics of Dvaita Vedanta.

- Brahman or Vishnu is the Supreme (Sarvottama) and independent (Swatantra) reality;
- Souls and matter are real but entirely dependent (paratantra) upon Brahman the Supreme reality;

- Brahman, souls and matter are distinct from one another.

Entire Dvaita metaphysics, ethics and religion are based on these fundamental positions.

Dvaita concept of Brahman is GunaParipoorna (full of auspicious attributes) and is Nirdosha (flawless)

World is real;

Dvaita accepts ultimate difference among God, souls and matter;

Designation of Tattvavada is also mentioned in Dvaita works, this contrasts the designation Maayavaada of Advaita;

Concept of one independent Supreme Reality is the central doctrine/pivot of this system of Dvaita/TattvaVaada.

Dvaita Vedanta is a realistic school of Vedanta philosophy.

Dvaita Vedanta is not merely a speculative system of philosophy, it derives its doctrines from Vedas/Upanishads, Pancharatra, Ithihasa, Puranas…

Mahvacharya was particular that his doctrines are supported by sacred literature.

Dvaita is emphatic about the reality of the objective world.

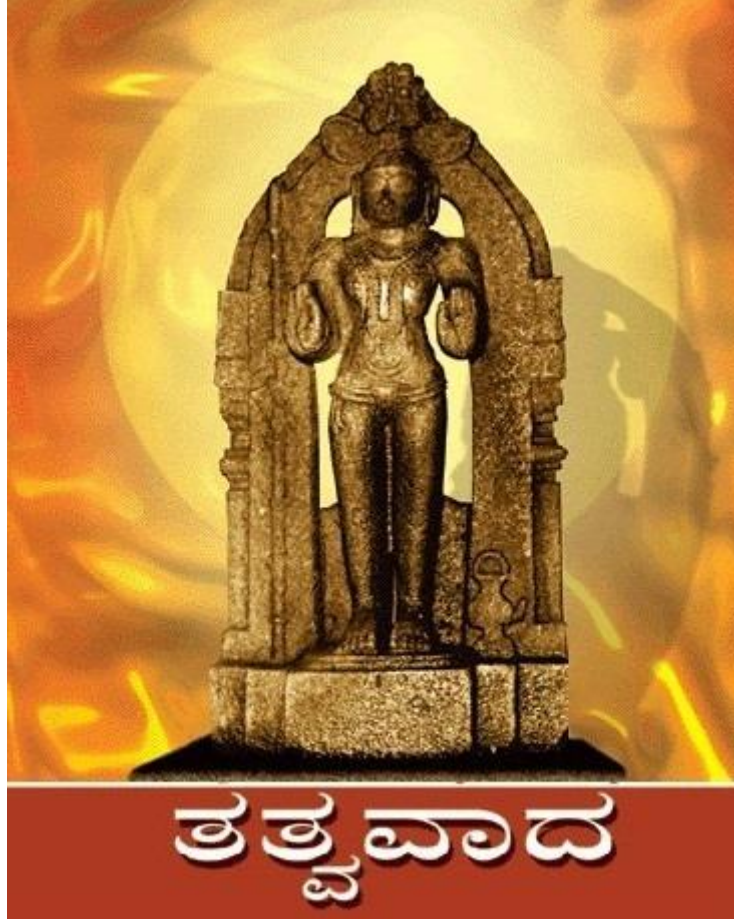
Dvaita accepts a supreme independent principle of reality – Brahman – Vishnu;

Dvaita considers the individual souls and the objective world as real;

Dvaita accepts difference among the God, Souls and the world;

Dvaita accepts certain special categories like Visesha, Shakti, Sadrisya etc;

Dvaita adopts sadasatkaryavada theory of causation. Prakruti is considered as upaadaana ie. material cause and the God as Agent ie. Karta;

Dualism of Madhva (Dvaita Sidanta) is Madhvamatha;

- **TattvaVaAda…**

We find a reference to the term Tattva in Sri Vishnu Sahasranama Stothram (sloka # 103) where Lord Vishnu is eulogized as "Tattvam Tattvavid-Ekaatmaa…."

Tattvam ...

the one who is the Paramartha;

the real meaning of everything in this universe;

the Supreme Brahma, Lord Vishnu;

who is Sathya (Real) the ultimate reality;

that which is eternal ie, Lord SriManNaaraayana;

Tattvavid the one who knows His essence or true nature;

no one can describe Him precisely/comprehensively;

EkaAtma, the one and the only Aatman that existed in the beginning, the one Who is the solitary unique soul (Paramaatma) of outstanding excellence;

TatTva + VaAda = TatTvavaAda

Tattva means the reality or truth or genuine principles or essence;

Vaada means, speaking about, debate, discourse, exposition,

In supreme spiritual sense Tattvavaada means, speaking about the doctrine (principles) of the supreme God Vishnu which is real, authentic and untainted;

Tattvavada is Sanatana Dharma that has originated from Hamsanaamaka Paramaatma (Lord Vishnu) that was first taught to Chaturmukha Brahma percolated down to Brahma Maanasa Puthras (Sanaka-Sanandana-Sanatkumara-Sanatana) > Durvaasa.... etc.

Tattvavaada is understanding of....

- Hari sarvottama – Vaayu Jeevottama
- Neechochcha Bhaava
- Taaratamya
- Amala Bhakti
- Importance of Jnaana
- Navavidha Bhakti

- Moksha

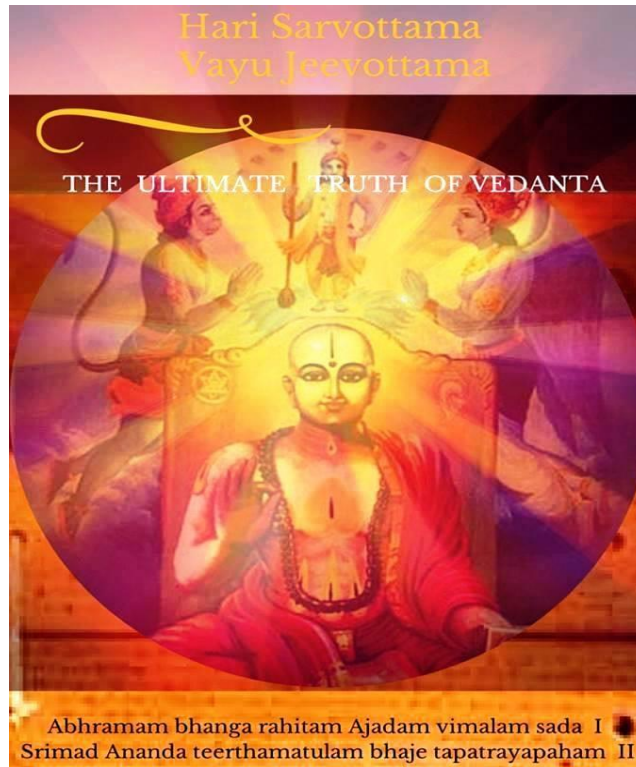
^TatvaVaada^ aims to highlight the presence of three-fold existence of intrinsic nature characteristically unique to all permanently dependent 'jeeva' that is – "muktiyogya, nityasamsaari and tamoyogya", thereby vindicating the famed Theory of hierarchy gradation of souls.

Tattvavaada is the eternal philosophy/doctrine of Lord Vishnu that was re-established by Sri Madhvacharya which is also known as Dvaita Siddhanta.

yo vipralaMbha viparIta-mati prabhUtAn.h |

vAdAnnirasta kR^itavAn.h bhuvi tattvavAdam.h |

sarveshvaro haririti pratipAdaya.ntam.h |

Ana.ndatIrthamunivaryaM ahaM namAmi ||

My salutations to that school of thought (Tattvavaada) which defeats all doctrines born out of ignorance and negative tendencies, Anandatheertha the revered among saints who proclaimed the Supremacy of Lord SriHari-Hari Sarvottama;

Tattvavaada is the ultimate spiritual knowledge

Understanding Vishnu (Hari) Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharya an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva/Dvaita/Tattvavaada.

Through Sarvamoola Granthas, Sri Madhvacharya has unequivocally and authentically established/advocated the philosophy Dvaita/Tattvavaada the ultimate truth of Vedanta "Hari Sarvottama" - the Supremacy of Lord Vishnu.

Tattvavâda is also referred to as Bimba-pratibimba-vâda (doctrine of object and image).

Souls (Jeevas) are Pratibimba of God and entirely dependent upon Bimba (God) which is Supreme and Independent reality in the full sense.

The two concepts viz. "Hari Sarvottama - Vaayu Jeevottama" forms the basis of Dvaita-Tattvavaada.

Tattvavaada is Yathartha Jnaana.
TATTVAVAADA is the ultimate truth of Vedanta.

➢ Dvaita Vargiikarana

(Tattva Sankhyana)

। तत्वसंख्यानं । । ತತ್ವಸಂಖ್ಯಾನಂ ।

For a better understanding of His concepts outlined in His doctrines, Sri Madhvacharya brought out one of His famous

works called Tattva Sankhyana with reference to Tattva Viveka. Through this work SriMadAcharya has given an elaborate description of all entities in the universe and classified the Prameyas (realities) into different categories as enumerated below.

➢ **Classification of entities**...

- Svatanta (Independent) – Supreme God Vishnu only;
- Paratantra (Dependent) – All others;

Supreme God Vishnu only is Swatantra, Goddess Lakshmi and all other Jeevas are Paratantra.

Paratantra > Bhaava (positive) – Abhaava (negative);

Bhaava > Chetana (Sentient) > Achetana (Non-Sentient)

Chetana...

> (afflicted by sorrow)

> (untouched by sorrow – Only Goddess Lakshmi Devi)

Afflicted by sorrow...

> Muktiyogya (eligible for liberation – Deva, Rushi, Pitru, Raja, Narottama)

> MuktiAyogya (not eligible for liberation)

Abhaava...

> Pragabhaava (prior non-being/absence before production)

> Pradhvansabhaava (absence after destruction – subsequent non-being;

> Sadabhaava (absence all the time)

Achetana...

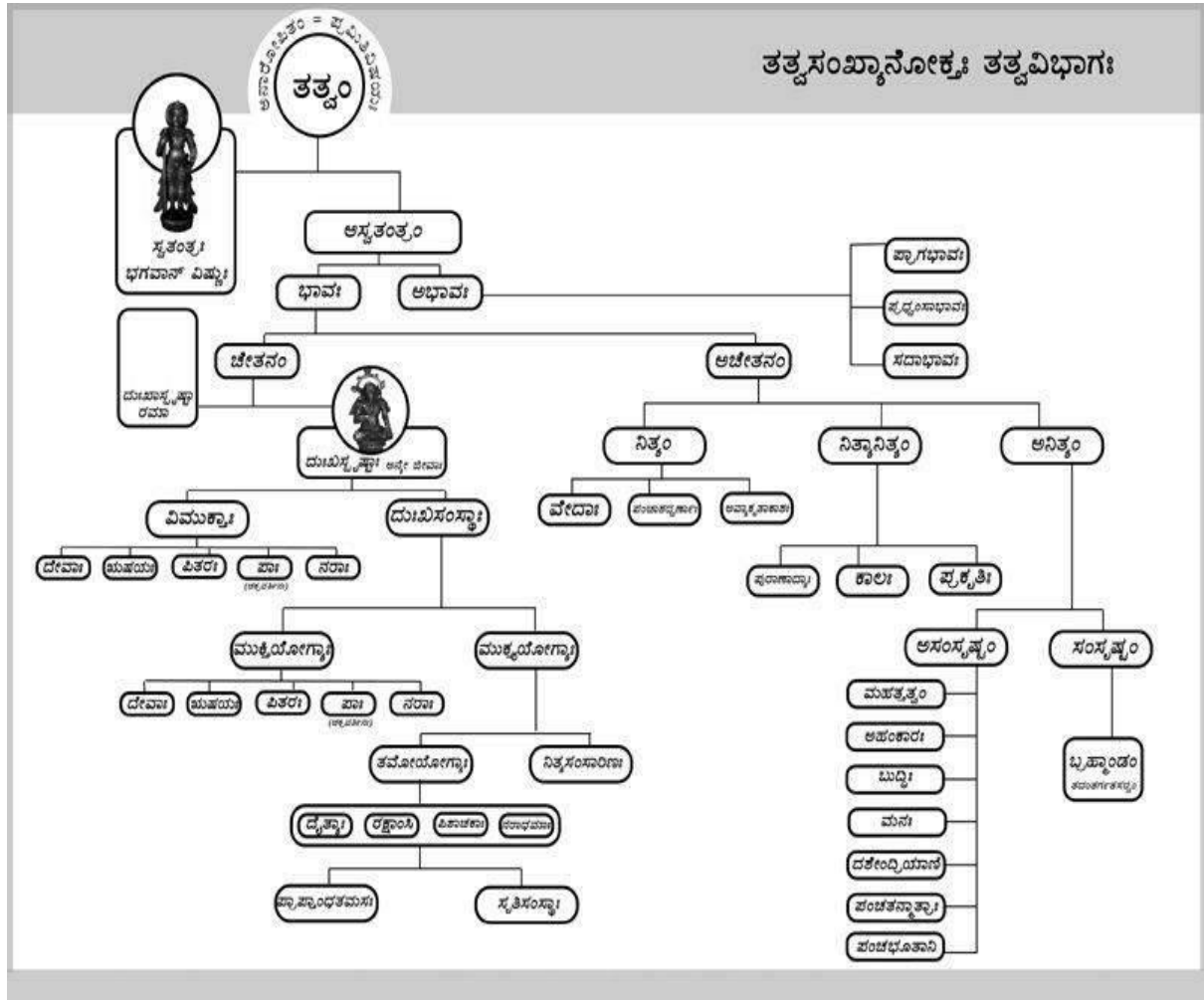
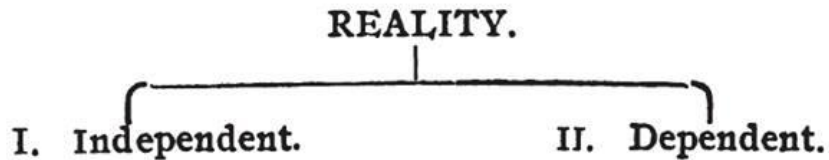
> Nitya (eternal) – Veda, Akshara, Avyakruta-Akasa

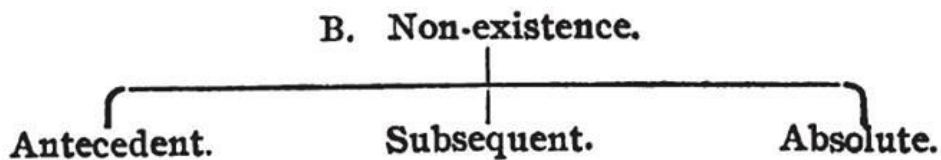
> Anitya (non-eternal)

Asamsrushta (Mahat, Ahankara, Buddhi, Manas, Indriyani, Tanmaatras, Panchabhuta)

Samsrusta (Brahmanda)

> NityaAnitya (eternal/non-eternal) – Purana, Kaala, Prakruti,

Creation, maintenance, destruction, prompting to undertake activities, causing ignorance, enlightenment, bondage, liberation, providing joy/sorrow, concealing, all these are due to the Supreme God Vishnu.

In two small works, the Acharya briefly describes the categories of his philosophical religion, a clear view of which may be had from the following scheme.

I. Independent Reality is the glorious Vishnu of all powers, who is but ONE.

II. Dependent Reality { A. Bhava, that which exists (positive).
B. Abhava, Non-existence (Negative).

A. Bhava (positive) { (*a*) Chetana (Ego).
(*b*) A-Chetana (Non-Ego).

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(a) Chetana (Ego).
Those assailed by misery.
Eternally free from misery (Lakshmi).
Those in Samsara (the embodied existence.)
The released (in heaven).
Eligible for release (heaven).
Deva. (the Gods.)
Rishi. (Sages.)
Pitri. (Fathers.)
Pa. (Emperors.)
Nara. (Men.)
Ineligible for heavenly bliss.
Those who are fit for Tamas.
Those who are eternally in Samsara.
Those that have fallen into Tamas.
Those yet in the embodied existence.
(b) A-Chetana (Non-Ego).
Nitya. (Eternally unchanged, the Vedas).
Nityanitya. (Eternal principles with modified or changing aspects).
A-Nitya (Destructible).
Puranas, &c.
Time.
Prakriti (matter).
Asamsrishta (Subject to minimum modification).
Samsrishta (wholly modified). Brahmanda (the gross Universe and all the things in it.)
Buddhi.
Manas.
10 Organs.
5 Objects of the senses.
5 Bhutas (Gross Elements).

Supreme Principles
Tatva Sankhyanam -by Madhvacharya
Independent (Lord Visnu)
Dependent
non-deficient
Deficient
Living
non-Living
deficiency for objects before its birth,
deficiency for objects after its death,
deficiency for objects that never exist.
not touched by misery (Lakshmi)
which is there for ever, Vedas
that which comes into existence and goes Puranas
touched by misery
which does not exist for ever
not well composed 24-elements
well composed Universe & elsements within
Liberated
non-Liberated
Daityas
Gods
Capable of getting liberated
Rakshasas
Sages
Pishachas
Pitrus
not capable of getting liberated
Emperors
Lowest among humans
Supreme humans

स्वतंत्रं अस्वतंत्रं च द्विविधं तत्वमिष्यते ।
स्वतंत्रो भगवान् विष्णु: भावाभावौ द्विधेतरत् ।।

ಸ್ವತಂತ್ರಂ ಅಸ್ವತಂತ್ರಂ ಚ ದ್ವಿವಿಧಂ ತತ್ವಮಿಷ್ಯತೇ |
ಸ್ವತಂತ್ರೋ ಭಗವಾನ್ ವಿಷ್ಣು: ಭಾವಾಭಾವೌ ದ್ವಿಧೇತರತ್ |

Swatantro BhagawaAn Vishnu - GOD (Vishnu) is the ONE and the ONLY Independent Principle (Svatantra) {Bimbha} [Paramatman], and all finite reality comprising the Prakriti, Purusas, Kala, Karma, Svabhava, etc., is dependent (Para tantra) {pratibimbha}[Atman].

SWATANTRA (absolutely Independent) Supreme God Vishnu only!

This concept of two orders of reality (Prameya) Svatantra and para tantra is the fundamental of Madhva's Dvaita Sidanta.

This Para tantra is metaphysical (supernatural), and fundamental to the very being and becoming of the finite (limited) which can never outgrow Svatantra (God).

The dependent real exist without any doubt from eternity; but they do so not in their own right but on acceptance of the supreme lord (Svatantra). They are not in despite of the lord; but because of him. They owe their very existence, knowledge, activity etc., to him.

Lord is the only one who is full and complete, however, all other jeeva and jada is full and complete to its shape and size. For Example, if we take varied size of utensils which are filled with water, they are full and complete to the extent of its size, that does not mean that they are filled with water that is available.

Only Vishnu is worshipped indepdently and nobody else as he alone is independent.

ya etat paratantraM tu sarvameva hareH sadA |

vashamityeva jAnAti saMsArAnmuchyate hi saH ||

(Tattva-Viveka)

[He alone who knows that all this dependent category is always under the control of Lord SriHari obtains release from bondage]

Through Dvaita Vedanta the realistic philosophy, Sri Madhvacharyaru has given a new orientation to the Vedantic literature and has shown to the world how its principal tenets are enshrined in Vedas/Upanishads.

Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta;

Dvaita Vedanta has derived its doctrines from Vedas/Upanishads, Pancharatra, Ithihasa, Puranas;

Lord VaAyu the MukHyapraana as Hanuma-Bheema-Madhva is the one who bestows upon the knowledge/jnaAna of the Supreme Tattva ie. "Hari Sarvottama"

Vishnu bhakti/faith in Lord Vishnu is one of the fundamentals/foundation of Dvaita ethics;

|| shrImadAnandatIrtha bhagavatpAdAchAryavirachitaH tattvavivekaH || | hariH oum |

svatantra paratantraM cha prameyaM dvividhaM matam |
svatantro bhagavAn viShNuH nirdoShAkhilasadguNaH || 1 ||

dvividhaM paratantraM cha bhAvo&bhAva itIritaH |
pUrvAparasadAtvena trividho&bhAva iShyate || 2 ||

bhAvAbhAvasvarUpatvAt nAnyonyAbhAvatA pRuthak |

chetano&chetanaScheti bhAvaScha dvividhaH smRutaH |
nityamuktaScha sRutiyuk paratantro&pi chetanaH || 4 ||

dvidhaiva shrIrnityamuktAH sRutiyuk sa dvidhA mataH |
mukto&mukta iti hyatra brahmAntA uttarottaram || 5 ||

muktAH shataguNAH proktAH ramA tebhyo&khilairguNaiH |
nityaM bahuguNodriktA tato&nantaguNo hariH || 6 ||

amuktAstrividhAstatra nIchamadhyocchabhedhataH |
muktiyogyAstatra chocchAH nityAvartAstu madhyamAH || 7 ||

nIchA nityatamoyogyAH dvidhaivAchetanaM matam |
nityAnityatvabhedena deSaH kAlaH shrutistathA || 8 ||

eShAM vikAro&nityaH syAt nityA eva hi chetanAH | guNa kriyA jAtipUrvA dharmAH sarve&pi vastunaH || 9 ||

rUpameva dvidhaM taccha yAvadvastu cha khaNDitam | khaNDite bheda aikyaM cha yAvadvastu na bhedavat || 10 ||

khaNDitaM rUpamevAtra vikAro&pi vikAriNaH | kAryakAraNayoSchaiva tathaiva guNatadvatoH || 11 ||

kriyAkriyAvatostadvat tathA jAtivisheShayoH | viSiShTashuddhayoSchaiva tathaivAmSAnshinorapi || 12 ||

ya etat paratantraM tu sarvameva hareH sadA | vashamityeva jAnAti saMsArAnmuchyate hi saH || 13 || ||

iti shrImadAnandatIrtha bhagavatpAdAchAryavirachitaM tattvaviveka prakaraNaM sampUrNam ||

➢ PRAMEYA NAVARATNAS (Basic Tenets of Tattvavaada)

Sri Vyasarajaru (an eminent Madhva Saint/Philosopher and an incarnation of Bhakta Prahlada) has summarized the essence of taTattvavada (Madhva philosophy) propounded by Sri Madhvacharya (Sri Aananda Theertha) in a single verse which is called Prameya Navaratnas the basic tenets of Madhva philosophy.

ಶ್ರೀಮನ್ಮಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ ತತ್ವತೋ |

ಭೇದೋ ಜೀವಗಣಾ ಹರೇರನುಚರಾಃ ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ |

ಮುಕ್ತಿರ್ನೈಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ

ಹ್ಯಕ್ಷಾದಿತ್ರಿತಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ನಾಯೈಕವೇದ್ಯೋ ಹರಿಃ |

shrIman-madhva-mate hariH parataraH satyaM jagat.h tattvato | bhedo jIvagaNAH hareranucharAH nIchochcha bhAvaN^gatAH | muktirnaijasukhAnubhUtiramalAbhaktishcha tatsAdhanam.h |

hyaxAditritayaM pramANamakhilAmnAyaikavedyo hariH ||

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्त्वतो
भेदो जीवगणाः हरेरनुचराः नीचोच्चभावङ्गताः ।
मुक्तिर्नैजसुखानुभूतिरमलाभक्तिश्च तत्साधनं
ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः ॥

Sriman MadHwa MatE: Sri MadHva's doctrine (Madhva Siddhanta)

HariH ParataraH:

- Lord Sri Hari (Vishnu) is the Supreme God – Hari Sarvottama;
- Lord Sri ManNarayana is the truth and is eternal.
- His concepts and creations are truth.
- His avatharas (incarnations) are truth.
- He is an embodiment of truth and Sathya is his costume.
- He is Sathya-dharma-parayana,
- He is the custodian of truth, virtue and justice.
- He is the ultimate reality (Truth) for his devotees.
- Verily He is a true God, not an illusion.

Sathya is HARI SARVOTTAMA the primordial supreme God SriManNarayana;

Such truth ie. Lord Vishnu to be remembered always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary;

Lord Vishnu who is worshipped by Vedas and all sacred literature is Supreme, Sarvottama.

SriMadAachaaryaru urges us to remember always Paramatma SriManNarayana at all times - Preenayaamo Vaasudevam;

Understanding Vishnu (Hari) Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharya an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva/Dvaita/Tattvavaada.

naAraAyaNaAya paripUurNaguNaArNavaAya

vishvodayasthitilayonniyatipradaAya |

j~nAanapradaAya vibudhAasurasaukhyaduHkha

satkAaraNaAya vitataAya namo namaste ||

(Mahabharata Tatparya Nirnaya)

My repeated and pious Salutations to the Supreme God SriManNaaraayana the one....

- who is like an ocean of infinite auspicious attributes,
- who is the cause of origin, sustenance; destruction and
- supreme guidance of the universe,
- who is the giver of all knowledge,
- who is all pervading,
- who is the abiding cause of salvation (highest happiness) to the Gods/Noble and,
- who is the tormentor (damnation/sorrow) to the Asuras/wicked.

He is "SarValaksHanaLaksHanyaH" the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas;

He is Ananta-Kalyana-Guna-Paripoorna; Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta;

SaTyam Jagat: Universe is Real; this creation by God is no illusion but real. Acharya Madhva has stated authoritatively that the world is real. If the world is unreal, the greatness of the Supreme Being stated in the Shastras is lost.

Bahuchithrajagath bahudhAa karanAth
parashakthirananthagunah paramah"

The Supreme Being has infinite auspicious qualities and his greatness is indescribable as He has created this immense and wonderful world with a large number of special features. He has infinite capacity to do so. If the world itself is unreal, its creation is also unreal and so is His greatness. Can there be a most delusionary conclusion than this? It is an Asuri Lakshana. We will not have devotion in God and thus will be unable to secure His grace and redemption from the Samsara.

In the well-known Geeta Sloka…

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् |
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् || 16.8

asatyam apratiṣhṭhaṁ te jagad āhur anīśhvaram
aparaspara-sambhūtaṁ kim anyat kāma-haitukam

Lord Sri Krishna says, those who say that the world is unreal are Asuras. They also say that there is no God?

God has created the world for the realization/to attain true knowledge of the intrinsic nature of the souls by themselves.

This creation of the world is a great act of mercy on the souls by God. It is also His pleasure.

For the God, who is Happiness incarnate, this act of creation is not tiring in the least. In fact, it is His pleasure/sport and it is purposeful. This world which is both the sporting ground of God and the field of action of the souls is real.

Shree Madhvacharya controverts the opinion held that the world is an illusory projection of the cosmic world. He strongly refutes this theory by holding the view that the Vedic literature is full of references to the creation, preservation, regulation and control of the world of matter and souls by a Supreme Being. The material world is the field provided for the spiritual evolution of souls. God cannot possibly have given us an illusory world to develop in. There is enough evidence in the Vedic literature that God perceives us and the world in which we live as factual realities. What is thus directly perceived by a cosmic mind cannot be illusory.

TatvAto BhedaH:

jiiveshvara bheda chaiva jadeshvara bheda tatha |

jiiva-bhedo mithashchaiva jaDa-jiiva-bheda tatha |

mithashcha jada-bhedo.ayam prapajncho bheda-panchakaH ||

– paramashruti

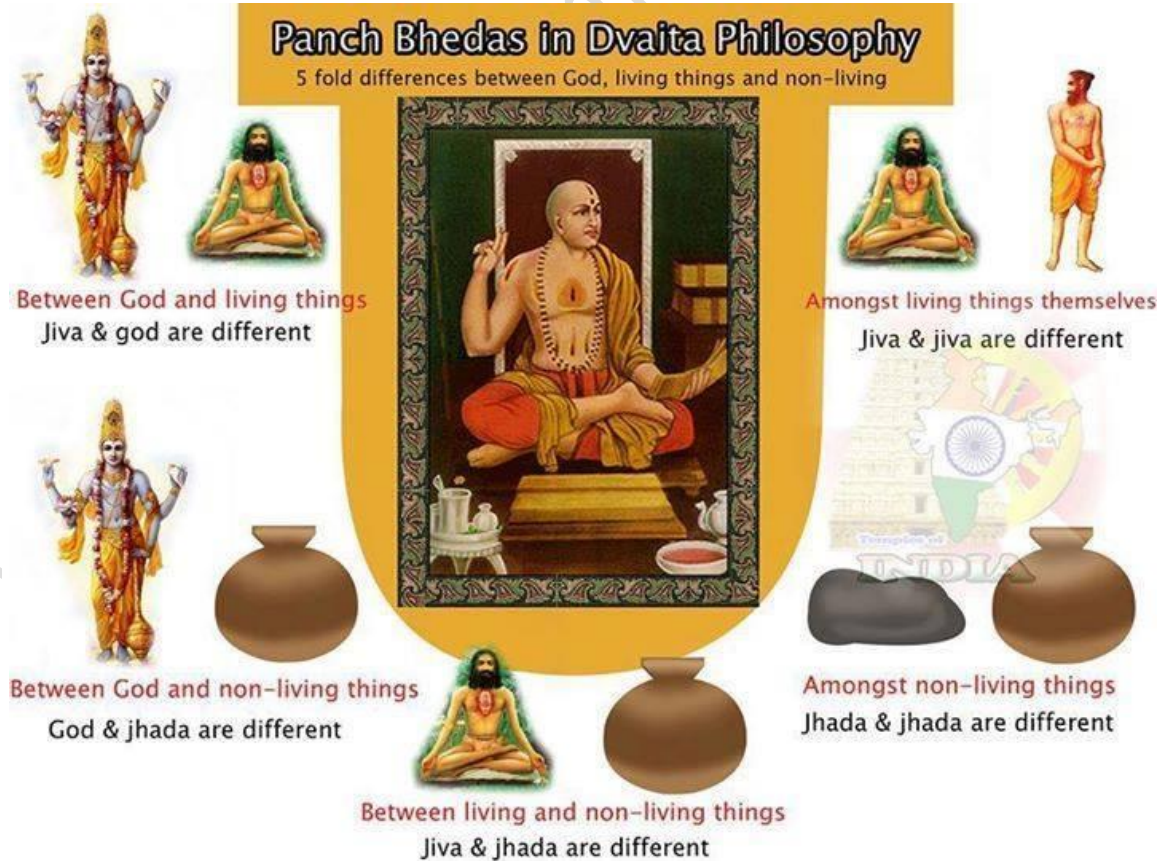
- difference between jîva (soul) and Îshvara (Creator),
- difference between jaDa (insentient) and Îshvara;
- difference between various jîvas,
- difference between jaDa and jîva; and the
- difference between various jaDas. (Paramopanishad)

Pancha-Beda/Atyanta Bheda Darsanam (Five Distinctions)

जीवेश्वर भिदा चैव जडेश्वर भिदा तथा ।
जीव-भेदो मिथश्चैव जड-जीव-भिदा तथा ।
मिथश्च जड-भेदोऽयं प्रपञ्चो भेद-पञ्चकः ॥

-Paramopanishad

Translation:

Ishwara – Jeeva bedha (The distinction between God and individual soul)
Ishwara – Jada bedha (The distinction between God and inanimate things)
Jeeva – Jada bedha (The distinction between individual soul and inanimate things)
Jeeva – Jeeva bedha (The distinction between two individual souls)
Jada – Jada bedha (The distinction between two inanimate/material things)

Five-fold differences (Pancha Bheda) between God, Livings & Non-living things are real and an eternal fact; (as depicted in the image)

DvaitHa SiddHantha means that, Paramatma (God) and the Jeeva are not identical and are always different. The doctrine preaching their identicalness is untrue;

uttamaḥ puruṣhas tv anyaḥ paramātmety udāhṛitaḥ
yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ;

In Bhagwadgita (Purushottama Yoga) sloka # 17; Lord Sri Krishna spell out the distinction of Jeevatma and

Paramatma the Supreme Soul who is much much superior to Jeevaatma,

who is indestructible,

who is Antaryaami who pervades in all;

who is the controller and the one who supports all beings in three worlds.

Only when we correctly understand these five-fold differences, we are able to understand the nature and meaning of this world. Only then we are able to place the Supreme God, the soul and matter in proper perspective.

Jeevaganah hareh anucharah:

All living beings are servants of Lord Sri Hari and dependent on Him (Vishnu) for their existence;

Sri Jagannatha Dasaru in HKS (Mangalacharana Sandhi) pays obeisance to Sri Ananda Theertharu (Madhvacharya) the one

who has proclaimed to the world the concept of Tattvavaada - Pancha Bheda;

paMchabhEdAtmaka prapaMchake
paMcharUpAtmakane daivaka
paMchamukha shakrAdigaLu kiMkararu shrIharige
paMchaviMshatitatvataratama
paMchikegaLanu pELda bhAvivi
riMchi yenipAnaMda tIRthara nenevenanudinavu;

For this world of Pancha Bheda; PancharoopaAtmaka Devata (Narayana-Vasudeva-Sankarshana-Pradyumna-Aniruddha); Vishnu is the ONE AND THE ONLY GOD; all others are His servants (Kinkararu) and dependent on Him for existence;

Neechocha Bhavam Gatah:

There is hierarchy amongst living beings that is eternal.

There is gradation in the experience of bliss, there is gradation even in liberation and for their continuous joy they still depend on the Grace of God.

Mukhti naija sukhanubhootih:

Salvation (liberation/Mukti) lies in the soul experiencing its intrinsic joy;

Liberation means that the souls by the sight of God and getting His grace realize and experience the true nature of themselves in their subtle form of knowledge, bliss and other qualities;

From the sight of God, the soul realizes its true nature and thereby is freed from the bondage which has pinned it down to sorrow.

In liberation, the soul experiences its true nature of knowledge, bliss and devotion to God and being free from baser qualities which had been afflicting it in the world, enjoys uninterrupted happiness thereafter.

The bliss experienced by different released souls is not identical, but vary with nature of different souls. As the souls are not all identical, and their intrinsic essences are different and varied, it is only natural that the bliss experienced by them is not identical but varied.

There is thus gradation in the experience of bliss, there is gradation even in liberation and for their continuous joy they still depend on the Grace of God.

Amala Bhaktih cha tat sadhanam:

Liberation can be attained only through pure and unsullied devotion with correct understanding and knowledge of God.

For liberation, God's sight, as well as constant devotion and ultimately God's grace are necessary.

The souls which are dependent on and different from God, work out their salvation according to their intrinsic essence of nature. By pure devotion and Grace of God, it should be the aim of each soul to attain the true nature of itself, which contributes to its eternal happiness.

Akshadi Tritayam Pramanam:

Means of knowledge are sensory perception, inference and Holy Scriptures;

This is capable of being understood from the revealed literature, the source books, perception and logic.

Akhila amnayaika vedyo hariH:

All Vedas speak (eulogize) Lord Sri Hari - Vishnu is to be perceived in His nature through Holy Scriptures and only through them.

Knowledge of paMcha bhEda and tAratamya is very important for those who aspire for mOxa. This is the very basis of madhva siddhAMta. Futile is divine worship if it is done without proper understanding and recognizing Taratamya. It is the fundamental/preliminary requirement for saadhana.

TARATAMYA – The eternal distinction

(Hari Sarvottama - Vaayu Jeevottama)

Literally Taratamya means distinction; gradation; difference; proportion; hierarchy etc.

In the context of Tattvavaada the concept of Taratamya or hierarchy or distinction among Gods (Devata Taratamya) is an integral part of Dvaita Siddhantha.

This distinction between Jeevaatma and Paramaatama has been explained very well in Madhwa philosophy and great significance is attached to this concept.

Basically, it is a gradation theory which exists very naturally in this world.

It is an organizational structure at Macro level where Lord SriManNaaraayana the Supreme God Vishnu is at the highest level (Hari Sarvottama) as President of this Universe.

Rests of the Gods are placed in the organizational structure (Kakshya) classified into 32 levels according to their nature (Tattva); qualities (Gunas) and capacities.

Taratamya or gradation among souls which is intrinsic is one of the most important tenets propounded by Sri Madhvacharya.

While Lord Sri Hari is the supreme (Hari Sarvotaama) among all; Brahma/Vaayu (Jeevottama) are top most among the souls.

There is eternal difference between Lord Vishnu and the Jeevas (souls) and there is gradation even among the released souls.

Souls are divided into three main groups, viz., Devas; Men; Daanavas and Taratamya exist among all kinds of souls;

Devata Taratamya; Daitya Taratamya; Rishi Taratamya;

While Lord Sri Hari is the Supreme (Hari Sarvottama) among the Celestials (Devatataratamya); Lord & Sage Sri Vedavyasa Bhagawantha the direct incarnation of Lord Vishnu is top most in the hierarchy of Rishitaratamya.

Taratamya exist even among the rivers called Nadi Taratamya.

- **Why Taratamya? What is its significance?**

(what does the scripts says….)

> BhavishyOttara PuraNa...

Hari: sarvOttamasyAkShAdramAdEvI tata: paraM |

Vidhi vAyu tadaMtEcha tadaMtE sharva pUrvakA: |

Evam taratamAj~jEyA: suradaitya narEShu cha ||

Lord Sri Hari is all Supreme. Goddess Lakshmi is next in gradation. Then come Brahma and Vayu. Then come Shiva and others.

Similarly, gradation is to be understood among gods (Devata Taratamya), demons (Daitya Taratamya) and men (nara – Nityasamsari Taratamya);

> HarikathaAmruthasara…

dEvadaityara tArataMyavu pAvamAni matAnugarigidu

kEvalAvashyakavu tiLivudu saRvakAladali

dAvashikhi pApATavike nava nAveyenipudu bhavasamudrake

pAvaTige vaikuMTha lOkakideMdu karesuvudu

Pavamaana means Lord Vaayu (Hanuma-Bheema-Madhwa). For the followers of PavamAna matha (Madhwa Siddhanta), understanding the Deva-Daitya Taaratamya is utmost important always. It is like a,

a. Wild fire to burn a forest of sins (Paapa Samooha)

b. Ship to cross the ocean of Samsaara

c. Steps to reach VaikunTha;

> Vaayu Stuti (sloka # 15)

vishhNorattyuttamatvAdakhilaguNagaNaistatra bhakti.ngarishhThAm.h |

sa.nshlishhTe shrIdharAbhyAmamumatha parivArAtmanA sevakeshhu |

yaH sa.ndhatte viri.nchi shvasana vihagapAna.nta rudrendra pUve.r |

shhvAdhyAya.nstAratamya.n sphuTamavati sadA vAyurasmadgurustam.h |

In sloka # 15 of Vaayu Stuti; Sri Thrivikrama Panditaachaarya is indicating that;

one who worships the Supreme God Vishnu the Hari Sarvottama along with Goddess LakshmiDevi with absolute and unflinched devotion with proper understanding of Taratamya in the order of Chaturmukha Brahma - Vaayu - Garuda - Sesha - Rudra and others will always be protected by Lord Vaayu (our Guru/Aachaarya) the MukhyaPraana and it is certain.

nAmAdi mArutAMtEShu dEvEShvEbhyashcha bhEdata: |

upAsitO harirmuktiM dadyAnnAstyanna samshaya: ||

From the lowest god to Vayu deva, tAratamya among gods is to be known. Lord Hari worshipped with such gnyAna gives mukti and let there be no doubt in this.

In Mahabharatha Tatparya Nirnaya - Sri Madhvacharya says,

kiMcha Etadaj~jAnE anartha Eva shrUyatE |
tAratamya parij~jAnAt anutthAnaM tamOvRujEt ||
tAratamyaM tato j~neyaM sarvochchatvaM harestathA |
etadvinA na kasyApi vimuktiH syAt kathaJNchana || 1.81

why? indeed,

only evil will befall on those without tAratamya gnyAna, whereas, with Taaratamya gynAna, the darkness of ignorance is lifted away.

That is why Taaratamya gnyAna and the all supremacy of Lord Sri Hari (Hari Sarvottamatva) is to be known.

Without this, no one and no way will ever obtain mukti.

Knowledge (realization) of Gradation (Taratamya) of beings as well as the supremacy of Lord Sri Hari over all must be understood.

Without this there is no release from bondage for any one and one will not attain mukti (salvation) under any circumstances.

Knowledge of Taratamya will secure divine grace to the devotee.

Sri Jagannaatha Dasaru has emphasized on Taratamya in his composition Harikathamruthasaara in as many as seven chapters.

- Guna Taratamya Sandhi (chapter – 20)
- Aarohanaanukramanikaa Taaratamya Sandhi (chapter – 25)
- Avarohanaanukramanikaa Taaratamya Sandhi (chapter – 26)
- Anukramanikaa Taaratamya Sandhi (Chapter – 27)
- Anu Taaratamya Sandhi (chapter – 29)
- Daitya Taaratamya Sandhi (chapter – 30)
- Devataa Taaratamya or Kaksha Taaratamya Sandhi (chapter – 32)

The essence of it is as follows….

Knowledge of paMcha bhEda and tAratamya is very important for those who aspire for mOxa. This is the very basis of madhva siddhAMta.

The knowledge of tAratamya among the dEvata-s and daitya-s is like 'dAvashiki' i.e. forest fire. This fire burns away all heaps of paApa (forest of pApa-s) done by us.

The knowledge of tAratamya is like the new boat which helps the Jeeva to cross the ocean of saMsAra;

This knowledge is like the steps to reach vaikuMTha.

The secret of tAratmaya must be shared only with bhagavad bhakta-s - If we try to explain to others (ayOgya-s), it would be a waste of our time and not yield results, it is useless. This must be explained only to those who are entitled for the same.

tAratamya j~nAna is important to obtain this daivI saMpattu (jnaana-bhakti-vairagya)

JagannAthadasaru says that it is important that a sAdhaka hears this order of tAratamya from a guru. It will provide the sAdhaka with the correct knowledge of tAratamya.

ParamAtma becomes happy and bestows His anugraha to the bhagavad bhakta-s who perform sEva with this understanding. He provides them sukha on earth and mukti at the end.

Sri Raghavendra Swami (Chandogya Upanishat Khandartha)

When gods are worshiped with taaratamya gynAna, Lord SriHari, who is the indweller of Gods will confer all purushaarthaas including moksha.

Garuda PuraNa…

durlabham taratamaj~jAnam vaiShNavAnAM kalau khaga |

dviShaDguNO vApi chaturvEda yutOpi cha ||

It is hard to find the true knowledge of gradation in Kaliyuga among Vaishnava-s, even though, one may be equipped with twelve qualities and know all four vedas.

Bhakti in devatas should be as per the taratamya. Higher Bhakti in devatas of higher kaksha. Laxmi Chaturmukha, Vayu, their wives, Garuda, Shesha, Rudra and their wives, Bruhaspathi, Surya etc. are all entities beloved to God in that order. They are also Gurus for us. So, being parivaara of God, they are to be bowed, meditated and worshipped by us. according to taratamya.

ल्क्ष्मीं विरिंचा वाणीश गिरिजेंद्रागीरस्सुताः ।

सूर्यादयश्च क्रमशो भगवद्प्रीतिगोचराः ।

तेषु भक्ति क्रमेणैव कार्यां नित्यं मुमुक्षुभिः ।

सर्वे अपि गुरुवश्चैते पुरुषस्य सदैवा हि ।

तस्मात पूजाश्च नम्याश्च धेयाश्च परितो हरिम ॥

(Anuvyakhyana 4-228)

One should always primarily do Bhakti in Vishnu and secondarily in other devatas. One should never show Bhakti primarily and independently in devatas. Devatas are acceptable only as parivaara of Vishnu and not independently

प्राधान्येन हरिर्ध्येयः तत संबंधात सुरादयः ।

ध्येया नान्यत क्वचिद ध्यायेद्दरावनुपयोगि यत ॥

(Bhagavata Tatparya Nirnaya 11-5-42)

vande vishNum namAmi shriyamatha cha bhUvam brahmavAyu cha vande|

gAyathrIm bhAratIm tAmapi garuDamanantam bhajE rudradEvam|

dEvIm vandE suparNIm ahipathidayitAm vArunNImapyumAm tAm|

indrAdIn kAmamukhyAn api sakalasurAn tadgurUn madgurUnshcha||

ವಂದೇ ವಿಷ್ಣುಂ ನಮಾಮಿ ಶ್ರೀಯಮಥ ಚ ಭುವಂ ಬ್ರಹ್ಮವಾಯೂಚ ವಂದೇ

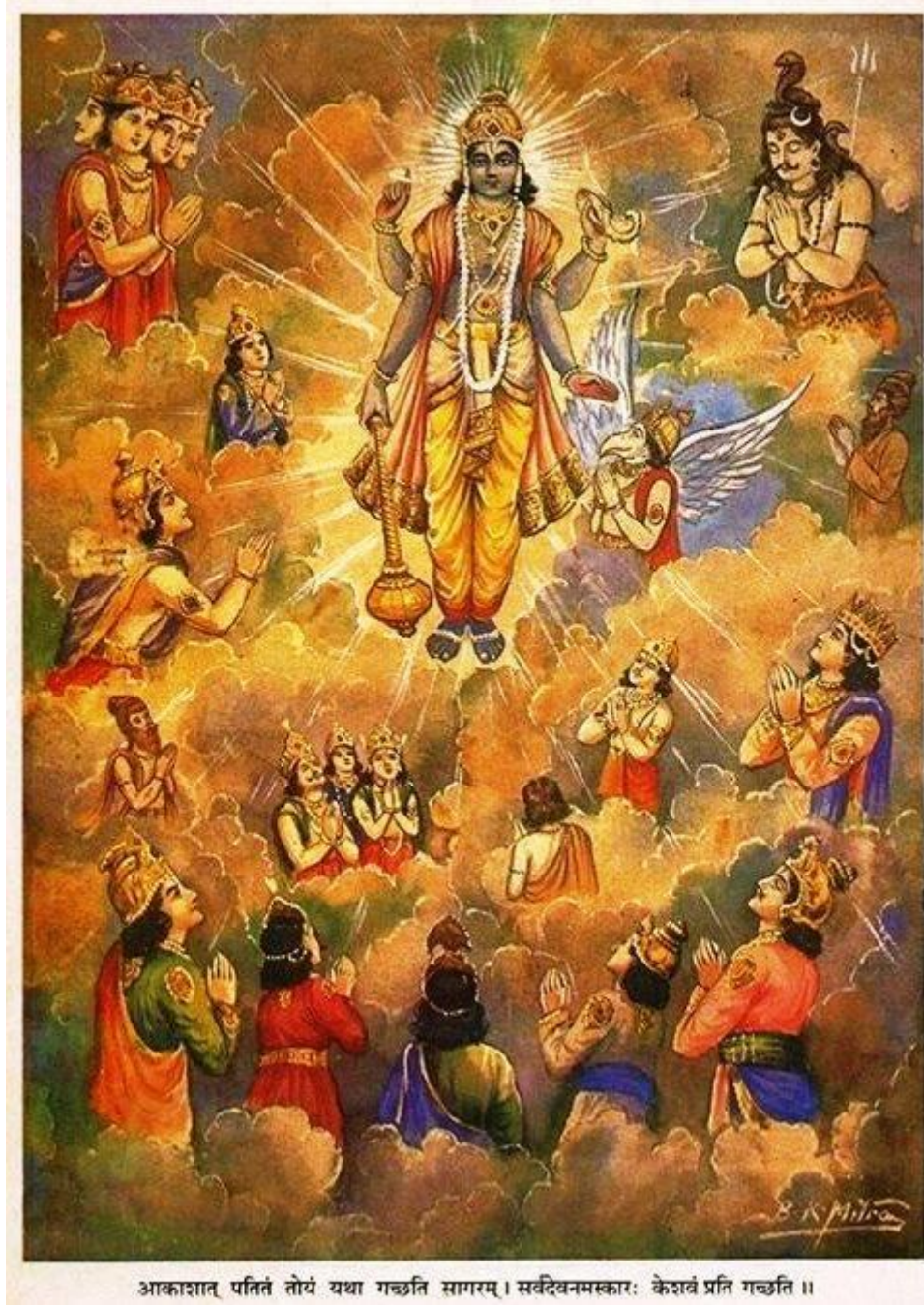
ಗಾಯತ್ರೀಂ ಭಾರತೀಂ ತಾಮಪಿ ಗರುಡಮನಂತಂ ಭಜೇ ರುದ್ರದೇವಮ್

ದೇವಿರ್ವಂದೇ ಸುಪರ್ಣೀಮಹಿಪತಿದಯಿತಾಂ ವಾರುಣೀಮಪ್ಯುಮಾಂ ತಾ-

ಮಿಂದ್ರಾದೀನ್ ಕಾಮಮುಖ್ಯಾನಪಿ ಸಕಲ ಸುರಾಂಸ್ತದ್ಗುರೂನ್ಮದ್ಗುರೂಂಶ್ಚ ||

namOstu tAtvikA devAH vishNu bhaktiparAyaNAH |
dharma mArge prErayantu bhavantaH sarva Eva hi ||
Salutations to all tAtvika Devatas, who, always are engrossed in vishnu bhakti. May they incite and set us in motion in the direction of dharma;

Prominent Madhwa saints like Sri Purandara Dasaru, Sri Vijaya Dasaru, Sri Mohana Dasaru, Sri Jagannatha Dasaru emphatically asserted that Devata Taratamya Jnaana is a must for attaining salvation. Failing to understand this Principle (tatva) there is no way out for souls (Jivas);

Futile is divine worship if it is done without proper understanding and recognizing Taratamya. It is the fundamental/preliminary requirement for saAdhana.

nArAyaNaM nikhilapUrNaguNArNamuchcha-

sUryAmitadyutiM asheShanirastadoSham.h |

sarveshvaraM gurumajeshanutaM praNamya

vaxyAmyR^igarthamatituShTikaraM tadasya ||

SrimadAcharyaRu starts Rgbhashya with the above invocatory verse... I bow to Lord Narayana, who is an ocean of all auspicious attributes, each infinite in itself, whose effulgence exceeds that of countless exalted Suns, who is free from all blemishes, the Lord of all, my own teacher, who is saluted by Brahma, Rudra and others.

Sri MadhAacharya insists that due regard must be paid to the principles of Taratamya to be shown to the hierarchy of devotees (of the Supreme God) among the gods and men in respect of the nature and extent of devotion;

Devata taratamya exists very naturally and explained well in Madhwa philosophy. Demi Gods (Devatas) seeking blessings of Lord Bramha at times and Lord Bramha seeking blessings from the supreme abode Shri Hari is illustrated in Mahabharata and also in various puranas.

One must understand that Taratamya is not looking down upon anybody. It is a gradation theory which exists very naturally in this world. Like how our organizations have employees ranging from a clerk to a Chairman, the lord's cabinet/family is placed.

As explained in Madhwa philosophy, Lord Narayana is the omni potent & omni present force while other devatas or demi gods hold different portfolios and report to their higher gods with Lord Narayana at the top of the chart.

DEVATA TARATAMYA CHART

1 Vishnu – Hari Sarvottamma

2 Lakshmi – Nitya Mukta

3 a) Brahma
   b) Vaayu

4 a) Saraswati
   b) Bhaarathi

5 a) Garuda
   b) Shesha
   c) Rudra

6 Shanmahishi-s of Sri Krishna
   a) Jaambavati
   b) Bhadra
   c) Neela
   d) Kalindi
   e) Mitravinda
   f) Lakshana

7 a) Sauparni (Dharmapatni of Garuda)
   b) Vaaruni (Dharmapatni of Shesha)
   c) Paarvati (Dharmapatni of Rudra)

8 a) Indra (Purandara)
   b) Kaama/ Manmatha (Kumara/Skanda/Shanmukha)

9 Ahankaarika Praana

10 a) Svaayambhu Manu
   b) Daksha Prajapati
   c) Bruhaspatyacharya
   d) Shachi (Dharmapatni of Indra (Purandara))
   e) Rati (Dharmapathni of Kaama)
   f) Aniruddha (Son of Kaama)

11 Pravaha Vaayu

12 a) Vivasvaan Surya
b) Chandra
c) Yama
d) Shataroopa (Dharmapatni of Svaayumbhu Manu)

13 Varuna

14 Devarshi Naarada

15 a) Bhrugu
b) Agni
c) Prasooti (Dharmapatni of Daksha Prajapati)

16 [a to g are Brahmaputra-s)
a) Mareechi
b) Athri
c) Angirasa
d) Pulastya
e) Pulaha
f) Kratu
g) VashishTa
h) VaivasvataManu
i) Vishwamitra

17 a) Mitra
b) Niraruti
c) Praavahi (Dharmapatni of Pravaha Vaayu)
d) Taara (Dharmapatni of Bruhaspatyacharya)

18 a) Vishvaksena
b) Ganapati
c) Ashwini Devata-s –Naasatya & Dasra

d) Kubera
e) Shesha Shatastha SOmarasapaanaarha-s
(LISTED IN SOMARASAPAANAARHA SECTION)

19. KARMAJA DEVATA-S (KAKSHA 19)

a. Dvaarapalaka-s b. Mareechi (Son of Vaayu)

c. Paavaka (Son of Agni) d. Jayanta (Son of Indra)

e. vishvakarma f. Shata Punya Shloka Raja-s
g. RuShi-s h. Vishnu Parshada-s i. Gandharva-s

j. 92 Apsara Streeya-s k. 7 Pitru-s – saptha pitru devategalu (ganas). They are yama, soma, kavyavAhana, agniShTAta, aryama, anala, barhiShat).
l. Manu-s m. Indra-s n. Yagnya Sadhanaabhimaani Devatas
o. Archara Marga Devatas p. Dhoomaadi Maarga Devatas
q. Graha-s r. Sulekha Naamaka Chitragupta
s. Dig-abhimaani Devata-s t. Ab-abhimaani Devata-s
u. Vahana-s of Devata-s v. Maalagaara Sudhaama
w. GaNa Naamaka ChanDaka x. Kaalaakhyabhimaani
20 a) Parjanya (Megabhimani)

b) Ganga (Dharmapatni of Varuna)

c) Sangnya (Dharmapatni of Vivasvaan Surya)

d) Rohini (Dharmaptni of Chandra)

e) Viradusha (Dharmapatni of aniruddha) Brahmandabhimanini

f) Shyamala (Dharmaptni of Yama)

21 KurmAdhi anAkhyAta Devatha-s

22 Svaaha (Dharmapatni of Agni) – ManthrAbhimAnini

23 Budha (JalAbhimAni)

24 a) Devaki
b) Yashoda
c) Usha (Dharmapatni of Ashvini Devata-s) NAmAbhimAnini

25 a) Shanaishchara
b) Dhara

26 Pushkara (KarmAbhimAni)

27 AjAnaja Devata-s - AAJAANAJA DEVATA-S (KAKSHA 27)

Aakhyaata Aajaanaja Devata-s:

1. 92 Gandharva-s 2. Kratu
3. Sindhu 4. 908 Apsara Streeya-s (92 appeaar in Kaksha 19)
5. 16,100 Children of Agni (Born as Shri Krishna Patni-s)

Anaakhyaata Aajaanaja Devata-s:

1. Vibudha-s (100 in total)
2. Deva Bhrutya Pitru-s (100 in total)
3. Deva Bhrutya Asura-s (100 in total)
4. Deva Gaayana Gandharva-s (100 in total)
5. Deva Nrutya Apsara Streeya-s (100 in total)
6. Siddha Sanketa-s (70 in total) [Deva Karya Nirvaahaka-s]
7. Vaahana carriers YakShara-s (70 in total)
8. Shibika carriers RakShasa-s (30 in total)
9. Deva Paricharaka Chaarana-s (30 in total)
10. Sevaakarta Bhuta-s (70 in total)
11. Kinnara-s (70 in total)

12. Pishacha-s (70 in total)
13. Kubera Bhrutya Guhyaka-s (7 in total)
14. Preta-s (70 in total)
15. Vidyadhara-s (70 in total)
16. VaruNa Bhrutya Naaga-s (5 in total)
17. Shata-Una ShatakoTi RuShi-s

28 Chira Pitru-s

29 Deva Gandharva-s

30 Manushya Gandharva-s

31 Kshitipa-s (Maanusha Chakravarti-s)

32 ManushyOttama-s
   a) Nara
   b) Bhuchara
   c) Khechara
   d) Krimi
   e) Truna

- **Taratamya Stothra** (Kalyani Devi)

ವಿಷ್ಣುಃ ಸರ್ವೋತ್ತಮೋಽಥ ಪ್ರಕೃತಿರಥ ವಿಧಿಪ್ರಾಣನಾಥಾವಥೋಕ್ತೇ
ಬ್ರಹ್ಮಾಣೀ ಭಾರತೀ ಚ ದ್ವಿಜಫಣಿಮೃಡಾಶ್ಚ ಸ್ತ್ರಿಯಃ ಷಟ್ ಚ ವಿಷ್ಣೋಃ |
ಸೌಪರ್ಣೀ ವಾರುಣೀ ಪರ್ವತಪತಿತನಯಾ ಚೇಂದ್ರಕಾಮಾವಥಾಸ್ಮಾನ್
ಪ್ರಾಣೋಽಥೋ ಯೋಽನಿರುದ್ಧೋ ರತಿಮನುಗುರವೋ ದಕ್ಷಶಚ್ಯೌ ಚ ಪಾಂತು || ೧ ||

ತ್ರಾಯಂತಾಂ ನಃ ಸದೈತೇ ಪ್ರವಹ ಉತ ಯಮೋ ಮಾನವೀ ಚಂದ್ರಸೂರ್ಯೌ
ಚಾಪ್ವೋಽಥೋ ನಾರದೋಽಥೋ ಭೃಗುರನಲಕುಲೇಂದ್ರಃ ಪ್ರಸೂತಿಶ್ಚ ನಿತ್ಯಮ್ |
ವಿಶ್ವಾಮಿತ್ರೋ ಮರೀಚಿಪ್ರಮುಖವಿಧಿಸುತಾಃ ಸಪ್ತ ವೈವಸ್ವತಾಖ್ಯ-
ಶ್ಚೈವಂ ವೈ ಮಿತ್ರತಾರೇ ವರನಿಋತಿನಾಮಾ ಪ್ರಾವಹೀ ಚ ಪ್ರಸನ್ನಾಃ || ೨ ||

ವಿಷ್ವಕ್ಸೇನೋಽಶ್ವಿನೌ ತೌ ಗಣಪತಿಧನಪಾವುಕ್ತಶೇಷಾಃ ಶತಸ್ಥಾ
ದೇವಾಶ್ಚೋಕ್ತೇತರೇ ಯೇ ತದವರಮನವಶ್ಚಾಖ್ಯವನೋಽಚಥ್ಯಸಂಜ್ಞೌ |
ವೈನ್ಯೋ ಯಃ ಕಾರ್ತವೀರ್ಯಃ ಕ್ಷಿತಿಪತಿಶಶಬಿಂದುಃ ಪ್ರಿಯಾದಿವ್ರತೋಽಥೋ
ಗಂಗಾಪರ್ಜನ್ಯಸಂಜ್ಞೇ ಶಶಿಯಮದಯಿತೇ ಮಾ ವಿರಾಟ್ ಚಾಽಶು ಪಾಂತು || ೩ ||

ಏಭ್ಯೋಽನ್ಯೇ ಚಾಗ್ನಿಜಾಯಾ ಚ ಜಲಮಯಬುಧಶ್ಚಾಪಿ ನಾಮಾತ್ರಿಕೋಷಾ-
ಶ್ಚೈವಂ ಭೂಮೌ ತತಾತ್ಮಾ ಶನಿರಪಿ ತಥಿತಃ ಪುಷ್ಕರಃ ಕರ್ಮಪೋಽಪಿ |
ಯೇಽಥಾಽಥೋಽಚಾಪ್ಯುತಾನಾಮಿಹ ಕಥಿಸಸುರಾ ಮಧ್ಯಭಾಗೇ ಸಮಾಸ್ತೇ
ವಿಪ್ರಾಣ್ವದ್ಯಾ ನಃ ಪುನಾಂತು ಕ್ರಮಗದಿತಮಹಾತಾರತಮ್ಯೇನ ಯುಕ್ತಾಃ || ೪ ||

ವಂದೇ ವಿಷ್ಣುಂ ನಮಾಮಿ ಶ್ರಿಯಮಥ ಚ ಭುವಂ ಬ್ರಹ್ಮವಾಯೂ ಚ ವಂದೇ
ಗಾಯತ್ರೀಂ ಭಾರತೀಂ ತಾಮಪಿ ಗರುಡಮನಂತಂ ಭಜೇ ರುದ್ರದೇವಮ್ |
ದೇವೀಂ ವಂದೇ ಸುಪರ್ಣೀಮಹಿಪತಿದಯಿತಾಂ ವಾರುಣೀಮಪ್ಯುಮಾಂ ತಾ-
ಮಿಂದ್ರಾದೀನ್ ಕಾಮಮುಖ್ಯಾನಪಿ ಸಕಲಸುರಾಂಸ್ತದ್ಗುರೂನ್ ಮದ್ಗುರೂಂಶ್ಚ || ೫ ||

ಸರ್ವೋತ್ತಮೋ ವಿಷ್ಣುರಥೋ ರಮಾ ಚ ಬ್ರಹ್ಮಾ ಚ ವಾಯುಶ್ಚ ತದೀಯಪತ್ನ್ಯೌ |
ಅನ್ಯೇ ಚ ದೇವಾಃ ಸತತಂ ಪ್ರಸನ್ನಾ ಹರೌ ಸುಭಕ್ತಿಂ ಮಮ ಸಂದಿಶಂತು || ೬ ||

➢ **Madhwa Siddantha-Taratamya** (Sri Purandara Dasaru)

ಸತ್ಯ ಜಗತಿದು ಪಂಚಭೇದವು ನಿತ್ಯ ಶ್ರೀ ಗೋವಿಂದನ
ಕೃತ್ಯವರಿತು ತಾರತಮ್ಯದಿ ಕೃಷ್ಣನಧಿಕವೆಂದು ಸಾರಿರೈ

ಜೀವ ಈಶಗೆ ಭೇದ ಸರ್ವತ್ರ ಜೀವ ಜೀವಕೆ ಭೇದವು
ಜೀವ ಜಡಕೆ ಜಡ ಜಡಕೆ ಭೇದ ಜೀವಜಡ ಪರಮಾತ್ಮಗೆ

ಮಾನುಷೋತ್ತಮರಧಿಕ ಕ್ಷಿತಿಪರು ಮನುಜ ದೇವ ಗಂಧರ್ವರು
ಜಾನಪಿತರಜಾನಜ ಕರ್ಮಜರು ಉಕ್ತ ಶೇಷ ಶತಸ್ಥರು

ಗಣಪಮಿತ್ರರು ಸಪ್ತಋಷಿಗಳು ವಹ್ನಿ ನಾರದ ವರುಣರು
ಇನಜಗೆ ಸಮ ಚಂದ್ರ ಸೂರ್ಯರು ಮನುಸತಿಯು ಹೆಚ್ಚು ಪ್ರವಹನು

ದಕ್ಷ ಸಮ ಅನಿರುದ್ಧ ಗುರು ಶಚಿ ರತಿಸ್ವಾಯಂಭುವರಾರ್ವರು
ಕಕ್ಷಪ್ರಾಣನಿಗಿಂತ ಕಾಮನು ಕಿಂಚಿದಧಿಕನು ಇಂದ್ರನು

ದೇವೇಂದ್ರನಿಂದಧಿಕ ಮಹರುದ್ರ ರುದ್ರ ಸಮ ಶೇಷಗರುಡರು
ಗರುಡಶೇಷರಿಗಧಿಕರೆನಿಪರು ದೇವಿ ಭಾರತಿ ಸರಸ್ವತಿ

ವಾಯುವಿಗೆ ಸಮರಿಲ್ಲ ಜಗದೊಳು ವಾಯುದೇವರೆ ಬ್ರಹ್ಮರು
ವಾಯು ಬ್ರಹ್ಮಗೆ ಕೋಟಿ ಗುಣದಿಂ ಅಧಿಕಶಕ್ತಳು ಶ್ರೀರಮಾ

ಅನಂತ ಗುಣದಿಂ ಲಕುಮಿಗಧಿಕನು ಶ್ರೀ ಪುರಂದರವಿಠಲನು
ಘನ ಸಮರು ಇವಗಿಲ್ಲ ಜಗದೊಳು ಹನುಮ ಹೃತ್ಪದ್ಮವಾಸಿಗೆ

Satya jagatidu panchabhedavu nitya shri govindana-
krutyavaritu taaratamyadi krushnanadhikendu saarirai

jiva Ishage bheda sarvatra – jiva jivake bhedavu
jiva jadake jadajadake bheda – jiva jada paramaatmage | 1 |

maanushottamaradhika kshitiparu manujadeva gandharvaru
j~jaani pitraajaana karmaja daanavaaritattvesharu | 2 |

ganapa mitranu saptarushigalu vahni naarada varunanu
inajage sama chandra suryaru manusuteyu hechchu pravahanu
|3|

daksha sama aniruddha shachi guru rati svayambhuvaraarvaru
praanaginda adhika kaamanu kinchidadhikanu indranu |4|

deva indrage adhika maharudra – deva sama sheshagarudaru
kevala rudra shesha garudage devi hechchu sarasvati |5|

vaayuvige samarilla jagadolu vaayudevare brahmaru
vaayubrahmage koti gunadindadhika shaktalu shriramaa |6|

ananta gunagalindadhika lakumige Adi purandaravithalanu
Ganaru samaru illa jagadolu hanuma hrutpadmavaasige |7|

सत्य जगतिदु पंचभेदवु नित्य श्री गोविंदन-

कृत्यवरितु तारतम्यदि कृष्णनधिकेंदु सारिरै

जीव ईशगॆ भेद सर्वत्र – जीव जीवकॆ भेदवु

जीव जडकॆ जडजडकॆ भेद – जीव जड परमात्मगॆ । १ ।

मानुषोत्तमरधिक क्षितिपरु मनुजदेव गंधर्वरु

ज्ञानि पित्राजान कर्मज दानवारितत्त्वेशरु । २ ।

गणप मित्रनु सप्तऋषिगळु वह्नि नारद वरुणनु

इनजगॆ सम चंद्र सूर्यरु मनुसुतॆयु हॆच्चु प्रवहनु ।३।

दक्ष सम अनिरुद्ध शचि गुरु रति स्वयंभुवरार्वरु

प्राणगिंद अधिक कामनु किंचिदधिकनु इंद्रनु ।४।

देव इंद्रगॆ अधिक महरुद्र – देव सम शेषगरुडरु

केवल रुद्र शेष गरुडगॆ देवि हॆच्चु सरस्वति ।५।

वायुविगॆ समरिल्ल जगदॊळु वायुदेवरॆ ब्रह्मरु

वायुब्रह्मगॆ कोटि गुणदिंदधिक शक्तळु श्रीरमा ।६।

अनंत गुणगळिंदधिक लकुमिगॆ आदि पुरंदरविठलनु

घनरु समरू इल्ल जगदॊळु हनुमहृत्पद्मवासिगॆ ।७।

➢ **SarvaMoola Granthas** (a bird's eye view…)
(Divine literary works of Sri Madhvacharya)

Sri Madhvacharya wrote exemplary explanatory notes (commentaries) on Upanishads, BhagavadGita, Brahma-Sutras, Mahabharata and Bhagavatha Purana etc. besides scripting several other original works on his doctrines known as SarvaMoola Granthas.

Sri Aananda Theertharu aptly referred to as Madhvachaarya has gifted to the world in general, vedantic society in particular

his divine knowledge in the form of literary works which are collectively known as SARVAMOOLA GRANTHAS which are 37 in number.

They are called Sarvamoola Granthas because they are composed from the original (Moola) Vedic sources.

Through these Sarvamoola Granthas, Sri Madhvacharya the third incarnation of Lord Vaayu (Hanuma - Bheema - Madhva) has unequivocally and authentically established/advocated his philosophy Dvaita/Tattvavaada the ultimate truth of Vedanta "Hari Sarvottama" - the Supremacy of Lord Vishnu.

These 37 jewels in the crown of Sri Madhvacharya collectively called as Madhva Siddhanta (Doctrine of Tattvavaada) clearly spell out a complete system of understanding the true Vedanta and its nuances that has been propagated down the line by an august group of eminent Madhva Saints/Scholars and its Avichchinna (continual) Guru Parampara of Vedanta Samrajya.

List of these 37 Sarvamoola Granthas are as follows...

1. Geetabhashya
2. Geeta Tatparya Nirnaya
3. Brahmasutra Bhashya
4. Anuvyakhyana
5. Anubhashya
6. Nyayavivarana
7. Isavasyopanishad Bhashya
8. Talavakaropanishad Bhashya
9. Kathakopanishad Bhashya

10. Shatprashnopanishad Bhashya
11. Atharvanopanishad Bhashya
12. Mandookopanishad Bhashya
13. Taittiriyopanishad Bhashya
14. Mahaithareyopanishad Bhashya
15. Chandogyopanishad Bhashya and
16. Bruhadharanyakopanishad Bhashya
17. Rig Bhashya
18. Mahabharata Tatparya Nirnaya
19. Yamakabharata
20. Srimad Bhagavatha Tatparya Nirnaya
21. Pramana Lakshana
22. Katha Lakshana
23. Tattvasankhyana
24. Tattvaviveka
25. Uphadikhandana
26. Mayavadakhandana
27. Prapanchamithyatvanumanakhandana
28. Tattvodyota
29. Vishnutattvavinirnaya
30. Karmanirnaya
31. Sadacharasmruthi
32. Krishnamrutamaharnava

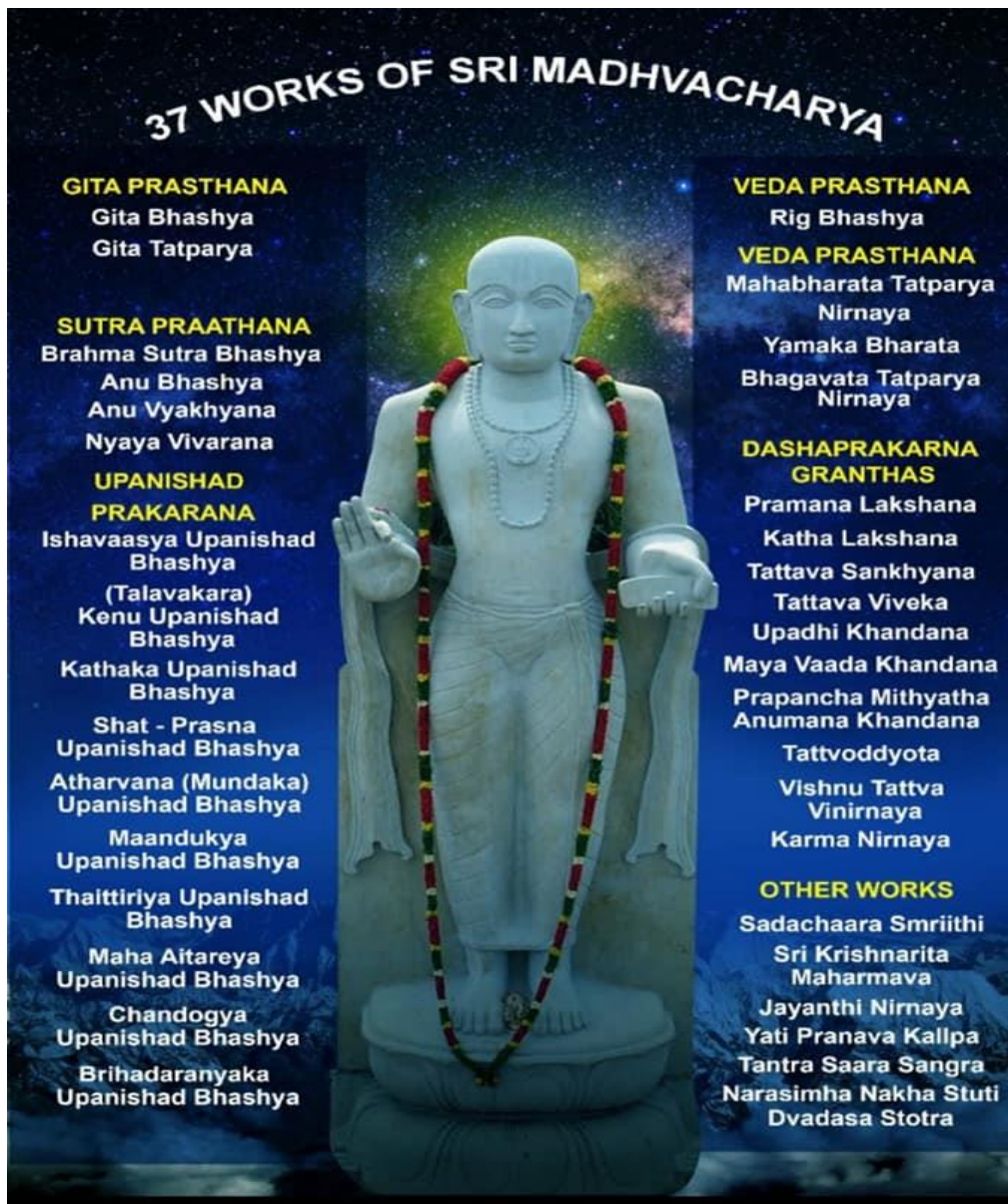
33. Jayanthikalpa

34. Pranavakalpa

35. Tantrasarasangraha

36. Nakha Stuti

37. Dwadasa Stotra

(7 to 16 are commentaries on 10 Upanishads)

It is said that if a person has knowledge of Madhva Shaastra and if he is engaged in preaching Madhva Shaastra, the food in his house is particularly sacred and it purifies the person who takes it. One should deliberately request for it and if the food is not available from Srotriya's house one should at least take a cup of water from his house. Such is the merit of Madhva Shaastra.

yasya triiNyuditAni veda-vachane rUpANi divyAnyalam.h |

baT.htad.hdarshatamitthamevanihitaM devasya bhargo mahat.h |

vAyo rAmavachonayaM prathamakaM pR^iksho dvitiiyaM vapuH |

madhvo yattu tR^itiiyametadamunA granthaH kR^itaH keshave ||

The one whose three divine forms have been described by Vedic statements;

whose nature is that of great wisdom and ability,

is the support of the activity of the worlds,

is incredibly worshipful of Lord Vishnu,

the one who incarnates with his full potency;

that Vaayu the Mukhya Praana the one who,

> carried the message of Raama in his first avataara (Hanuman);

> destroyed a fearsome army in his second (Bheemasena); and

> in the third as Madhva (PoornaPrajna) composed this work (the Vishnu-tattva-vinirNaya)

as a service to Lord Keshava;

GeEtabhashya (commentary on Bhagavad Gita) was the first work by Sri Madhwacharya wherein He had established the supremacy of Bhagavad Gita over all other scriptures. He has written two commentaries on Bhagavadgita viz.

> Geeta Bhasya and

> GeetaTatparya Nirnaya;

Geetabhashya explains the significance of important verses of BhagavadGita while GeetaTatparya nirnaya is a critical study of the contents of BhagavadGita;

Sri Acharyaru wrote commentaries upon Ten principal Upanishads;

Prominent among the divine scripts outside Sarvamoola are...

- Sri VaAyu Stuti (composed by Sri Trivikrama Panditacharya);
- SuMadhvaVijaya (composed by Sri Narayana Panditacharya);
- Mani Manjari by Sri Narayana Panditacharya;

Vayu stuthi came out spontaneously/extempore from Sri Thrivikrama Panditacharya when he saw Sri Madhvacharya in three forms as...

- Hanuman worshipping Lord Sri Rama;
- Bheemasena worshipping Lord Sri Krishna and
- Madhvacharya worshipping Sri Vedavyasaru,

(Hanuma-Bheema-Madhva);

As Vayu Stuti composed by Sri Thrivikrama Panditacharya only extols the three incarnations of Lord Vayu (Hanuma-Bheema-Madhva); Sri MadhvacharyaRu added two slokas (composed by

HIm) eulogizing the supreme God Hari Sarvottama Lord Vishnu in His incarnation as Narasimha which is called as Nakha Stuthi.

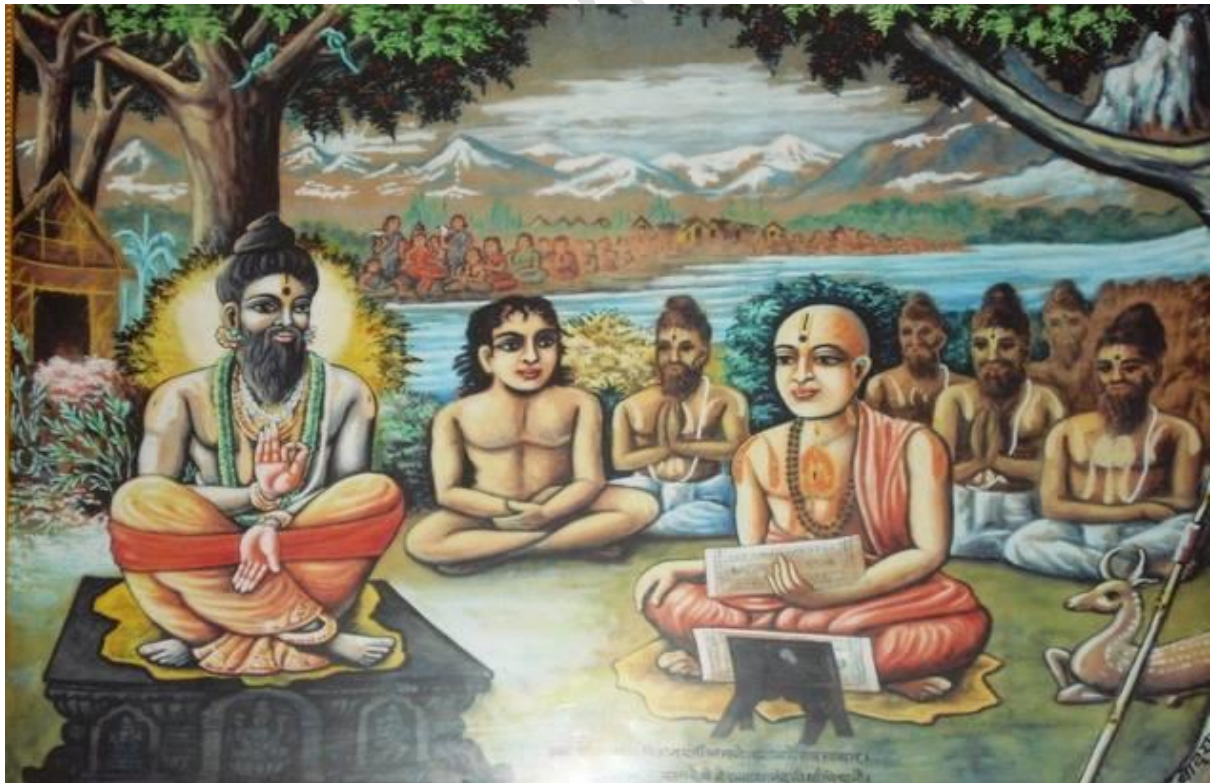
> Put together it is called Sri Hari-Vaayu Stuthi.

na mAdhavasamo devo na cha madHvasamo guruH |
na tadvAkyasamaM shAstraM
na cha tajj~nasamaH pumAn.h||

There is no God equal to Sri MaAdHava (Lakshmi-Pati);

There is no Guru equal to Sri MadHvacharya;

There is no shastra equal to the divine words of Sri MadHvacharya &

There is no person to equal the one who knows Sri MadHva Shastra.

Sri KrishnaAmrutaMaharnava is one of SarvaMoola Granthas (37 in number) composed by SriMadAacHaAryaru. It spells out the tenets of Hari Pooja, Ekaadasi, Upavaasa, Saligrama, Pradakshina-Namaskaara, Theertha; Naivedya; Naamadhaarana; Hari Naama Smarane etc.

SadaAchaAra Smriti is a good guide for developing good conduct having quotes from Bhagavata, Geeta, and Shruti. In this work Sri Aachaaryaru spells out the daily religious duties of a householder.

Tattvasankhyana is one of the ten monographs (prakaranas) which Sri MadhvaAcarya has written. It is concerned with the enumeration of the categories (tattvas) accepted in Dvaita Vedanta. There is also another work on the same subject known as Tattva- Viveka by the Acarya. It is a collection of extracts from a work of the same name by Bhagavan Vedavyasa in support of what has been stated in Tattvasankhyana.

Through TantraSaAra SangraH, Sri Madhvacharya has given us an excellent manual describing the way one should worship the Lord, install idols, in temples, consecration ceremonies and the way to learn and perform a large number of mantras.

MahaBharata Tatparya Nirnaya (MBTN) is a wonderful gift from Sri Madhvacharya which has enlightened and dispelled several wrong notions/interpretations and gave clarifications on several divine events which one may not find in normal texts of MahaBharata/Ramayana.

Dwaadasa Stothra is one of the beautiful musical rendition by Aachaarya Himself believed to have been composed by Him while installing the Vigraha of Sri Bala-Krishna at Udupi kshethra. It is a devotional work comprising of 12 cantos eulogizing the glory of Supreme God Vishnu and his various avatharas.

One has to read/understand/get clarified from the texts of Sri MadAachaarya for yathartha gnyaana, otherwise it will lead to dosha chintana of ParamaAtma;

- **GranthaMaalika Stothram** (Sri Vyasaraja Virachita…)

ಕೃಷ್ಣಂ ವಿದ್ಯಾಪತಿಂ ನತ್ವಾ ಪೂರ್ಣಬೋಧಾದಿಸದ್ಗುರೂನ್ |

ಜಯತೀರ್ಥಮುನೀನ್ ನತ್ವಾ ವಕ್ಷ್ಯೇಽಹಂ ಗ್ರಂಥಮಾಲಿಕಾಮ್ || ೧ ||

ನಾರಾಯಣೇನ ವ್ಯಾಸೇನ ಪ್ರೇರಿತಸ್ತತ್ತ್ವಸಂವಿದೇ |

ಗ್ರಂಥಾನ್ ಮಧ್ವಶ್ಚಕಾರಾಸೌ ಸಪ್ತತ್ರಿಂಶದಮಂದಧೀಃ || ೨ ||

ಗೀತಾಭಾಷ್ಯಂ ವಿಧಾಯಾದೌ ಪ್ರಥಮಂ ತುಷ್ಟಿದಂ ಹರೇಃ |

ಭಾಷ್ಯ-ಅಣುಭಾಷ್ಯೇ ಚಕ್ರೇಽಥ ಹ್ಯನುವ್ಯಾಖ್ಯಾನಮುತ್ತಮಮ್ || ೩ ||

ಪ್ರಮಾಣಲಕ್ಷಣಂ ನಾಮ ಕಥಾಲಕ್ಷಣ-ಸಂಜ್ಞಿಕಮ್ |

ಉಪಾಧಿಖಂಡನಂ ಚಕ್ರೇ ಮಾಯಾವಾದಸ್ಯ ಖಂಡನಮ್ || ೪ ||

ಚಕ್ರೇ ಪ್ರಪಂಚಮಿಥ್ಯಾತ್ವಮಾನಖಂಡನ ಮುಚ್ಚಧೀಃ |
ಚಕಾರ ತತ್ತ್ವ ಸಂಖ್ಯಾನಂ ಸಾಧನಂ ವಿಷ್ಣುದರ್ಶನೇ || ೫ ||
ಗ್ರಂಥಂ ತತ್ತ್ವ ವಿವೇಕ-ಆಖ್ಯಂ ತತ್ತ್ವೋದ್ಯೋತಂ ಹರೇಃ ಪ್ರಿಯಮ್ |
ಕರ್ಮನಿರ್ಣಯನಾಮಾನಂ ಗ್ರಂಥಂ ನ್ಯಾಯಾರ್ಥಬೃಂಹಿತಮ್ || ೬ ||
ಸುಖತೀರ್ಥಯತಿಶ್ಚಕ್ರೇ ವಿಷ್ಣುತತ್ತ್ವ ನಿರ್ಣಯಮ್ |
ಋಗ್ಭಾಷ್ಯಂ ಚ ಚಕಾರಾಸೌ ಸರ್ವವೇದಾರ್ಥನಿರ್ಣಯಮ್ || ೭ ||
ಐತರೇಯಂ ತೈತ್ತಿರೀಯಂ ಬೃಹದಾರಣ್ಯಕ ಮೇವ ಚ |
ಈಶಾವಾಸ್ಯಂ ಕಾಠಕಂ ಚ ಛಾಂದೋಗ್ಯಾ-ಅಥರ್ವಣೇ ತಥಾ || ೮ ||
ಮಾಂಡೂಕ್ಯಂ ನಾಮ ಷಟ್ಪ್ರಶ್ನಂ ತಥಾ ತಲವಕಾರಕಮ್ |
ಚಕ್ರೇ ಭಾಷ್ಯಾಣಿ ದಿವ್ಯಾನಿ ದಶೋಪನಿಷದಾಂ ಗುರುಃ || ೯ ||
ನಿರ್ಣಯಂ ಸರ್ವಶಾಸ್ತ್ರಾಣಾಂ ಗೀತಾತಾತ್ಪರ್ಯ ಸಂಜ್ಞಕಮ್ |
ಸಂನ್ಯಾಯವಿವೃತಿಂ ನಾಮ ನ್ಯಾಯಶಾಸ್ತ್ರನಿಕೃಂತನಮ್ || ೧೦ ||
ನರಸಿಂಹನಖಸ್ತೋತ್ರಂ ಚಕ್ರೇ ಯಮಕಭಾರತಮ್ |
ದ್ವಾದಶಸ್ತೋತ್ರಮಕರೋತ್ ಕೃಷ್ಣಾಮೃತಮಹಾರ್ಣವಮ್ || ೧೧ ||
ತಂತ್ರಸಾರಂ ಚಕಾರಾಸೌ ಸದಾಚಾರಸ್ಮೃತಿಂ ಸುಧೀಃ |
ಶ್ರೀಮದ್ಭಾಗವತಸ್ಯಾಪಿ ತಾತ್ಪರ್ಯಂ ಜ್ಞಾನಸಾಧನಮ್ || ೧೨ ||
ಮಹಾಭಾರತತಾತ್ಪರ್ಯನಿರ್ಣಯಂ ಸಂಶಯಚ್ಛಿದಮ್ |
ಯತಿಪ್ರಣವಕಲ್ಪಂ ಚ ಪ್ರಣವಾರ್ಥಪ್ರಕಾಶಕಮ್ || ೧೩ ||
ಜಯಂತೀನಿರ್ಣಯಂ ಚಕ್ರೇ ದೇವಕೀಗರ್ಭಜನ್ಮನಃ |
ಕೃಷ್ಣಸ್ಯ ಕೃಷ್ಣಭಕ್ತೋಽಯಂ ದ್ವೈಪಾಯನಕರಾಬ್ಜಭೂಃ || ೧೪ ||
ತ್ರಿಂಶತ್ಸಹಸ್ರಸಂಖ್ಯಾಕಂ ದ್ವ್ಯಧಿಕಂ ತುಷ್ಟಿದಂ ಹರೇಃ |
ಏತೇಷಾಂ ಪಾಠಮಾತ್ರೇಣ ಮಧ್ವೇಶಃ ಪ್ರೀಯತೇ ಹರಿಃ || ೧೫ ||
ವ್ಯಾಸತೀರ್ಥಯತಿರ್ನಾಮ ಮಧ್ವಗ್ರಂಥಾನುಕೀರ್ತನಮ್ |
ಕೃತವಾನ್ ಜ್ಞಾನಮಾತ್ರೇಣ ಪ್ರೀಯತೇ ಕಮಲಾಪತಿಃ || ೧೬ ||

|| ಇತಿ ಶ್ರೀವ್ಯಾಸರಾಜತೀರ್ಥಕೃತಂ ಶ್ರೀಗ್ರಂಥಮಾಲಿಕಾಸ್ತೋತ್ರಮ್ ||

VaAyu JeEvottama…

VaAyu the MukhyapraAna has a unique/special place in Dvaita tradition/philosophy.

He is the chief assistant of Lord Vishnu.

He directs and regulates all our senses and activities.

There is visesha saAnnidHya of Bhagavantha (Vishnu) present in him (Vaayu);

VaAyu has the highest knowledge and highest devotion.

He is supreme among the souls.

He is the preceptor (Guru) for all.

He helps the souls at the time of liberation by removing the subtle body. Nobody can get liberation without his (VaAyu) grace and the grace of ParamaAtma Vishnu.

MukHyaPraAna🙏vAyurdEvadEvo visHishHtaH 🙏🙏🙏

ವಾಯುರ್ಭೀಮೋ ಭೀಮನಾದೋ ಮಹೌಜಾಃ ಸರ್ವೇಷಾಂ ಚ ಪ್ರಾಣಿನಾಂ ಪ್ರಾಣಭೂತಃ

ಅನಾವೃತ್ತಿರ್ದೇಹಿನಾಂ ದೇಹಪಾತೇ ತಸ್ಮಾದ್ವಾಯುರ್ದೇವದೇವೋ ವಿಶಿಷ್ಟಃ

vAyurbhImo bhImanAdo mahaujAH sarveshhAM cha prANinAM prANabhUtaH |

anAvR^ittirdehinAM dehapAte tasmAd vAyurdevadevo vishishhTaH ||

Above sloka establishing Vaayu Jeevottamatva is from three sacred texts viz.

- Maha Bharata (Shanti Parva);
- Mahabharata Tatparya Nirnaya (2.161) and
- Khila Vaayu Stuthi;

Vayudeva is mighty, terrible, and very powerful (mAhaujA).

He makes terrible (BheEmanAdo) sound (to frighten enemies);

He is the giver of life (praAna) to all sentient beings,

when the body of these embodied beings falls (on death/dEhapAta),

he does not return to it (anAvrutti);

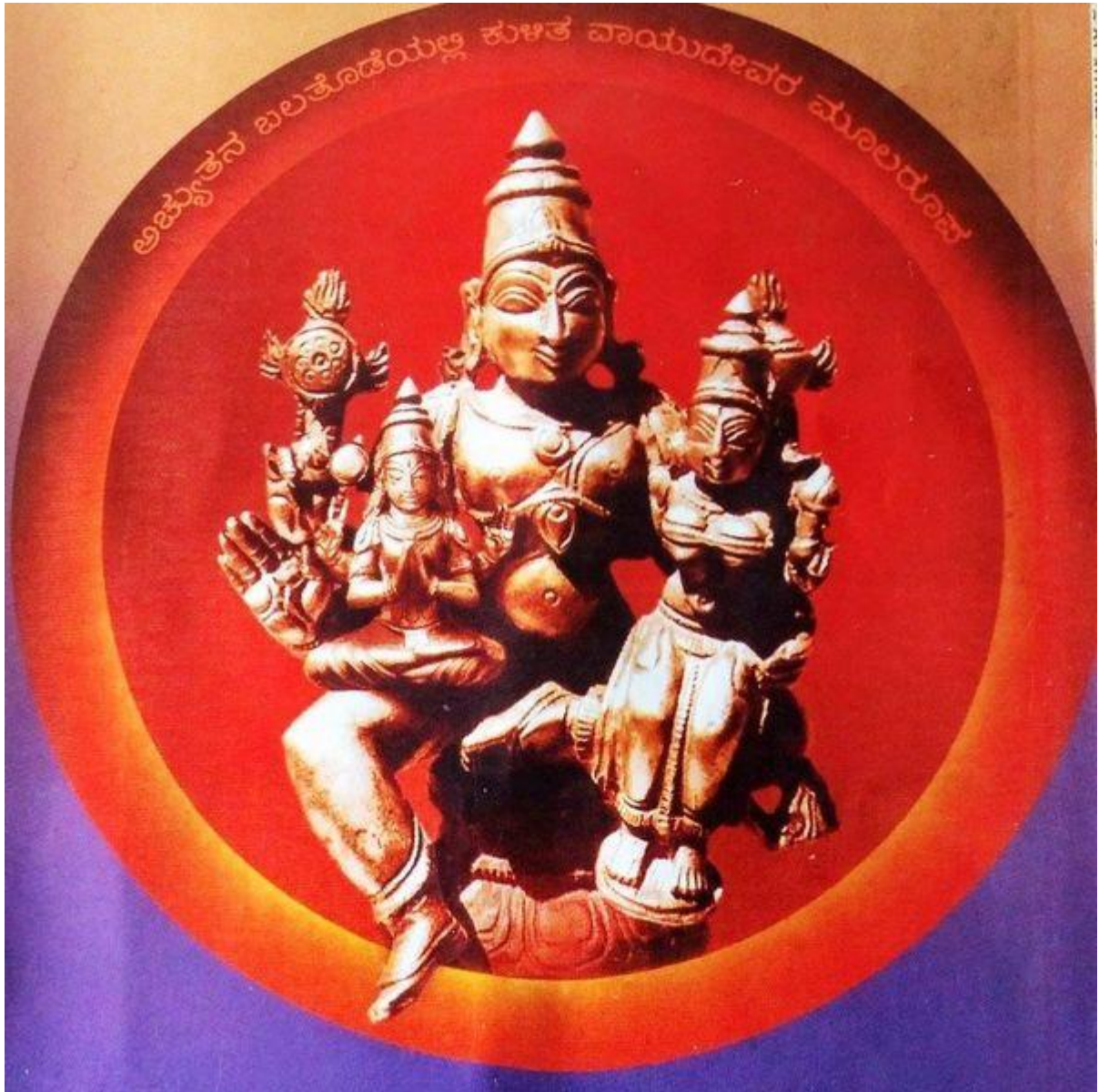
VaAyu is Mukhya PraAna the vital air for life (PraAna);

Because of whom we all are breathing.

When all the TathvaAbhimaani devataas in our body leaves still a person is able to survive.

But when VaAyu devaru leaves the body we cannot survive.

The mere existence of all JeEvas is dependent on VaAyu devaru.

VaAyu is superior to all other Devatas and regarded as the highest of the gods (distinguished); VaAyu is JeEvottama;

prANAt-vAyurajAyata (Purusha-Sukta) - from the breath (PraAna) of AadiPurusha (Lord Vishnu) VaAyu (MukhyaPrana) is born;

In Sookshma Srushti >"Sankarshanaath Jayaayaam Suutranaamaka Vaayu Jatah:" [Vaayu (Suutranaamaka) is born out of Lord Sankarshana & Jaya Devi;]

Lord Vishnu is eulogized as "VAAYU VAAHANA"

(Sri Vishnu Sahasranama stothram - sloka # 36)

the one who has VaAyu as his carrier;

the one who gets the things done through VaAyu;

making him to move as per His directions.

VaAyu is the chief of air gods Mukhya PraAna.

VaAyu means the air, the vital air for life (PraAna);

Lord Vishnu is the one who makes the vital air move.

He is the life giver and the vital air that gives/sustains life.

Lord Vishnu is the PraAna (Life) to everyone including Devathas.

nārāyaṇāt prāṇo jāyate (PraAna has emanated from the Primordial Supreme God SriManNarayana);

He (Lord Vishnu) is the one who is there in all beings controlling their breath through VaAyu (Mukhya PraAna).

Assimilation of PrAna-Tattva of VaAyu devaru is very important in understanding Vaayu Jeevottamatva.

ashvamedhaH kratushreshhTho jyotiHshreshhTho divAkaraH|
brAhmaNo dvipadAM shreshhTho devashreshhThastu mArutaH;

(MahaBharata Tatparya NIrnaya 2.159)

- Asvamedha is the highest of sacrifices;
- Sun is the highest of the luminaries;
- Brahmana is the highest of the bipeds (men); and
- Maruthi (VaAyu) alone is the highest of the Gods.

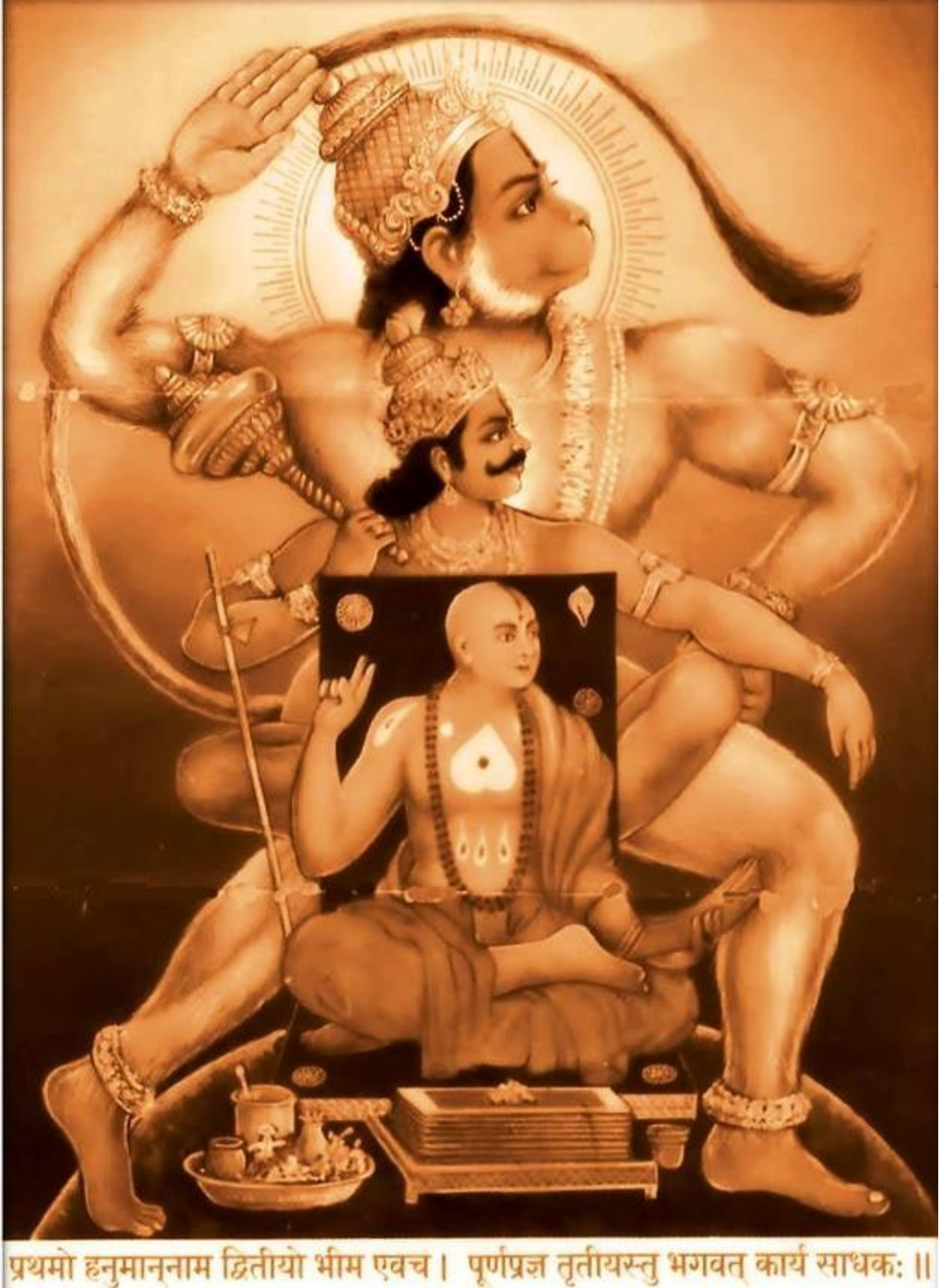
balamindrasya girisho girishasya balaM marut |

balaM tasya hariH sAxAnna harerbalamanyataH ||

(Mahabharata Tatparya Nirnaya – 2.160)

- Rudra is giver of strength to Indra;
- VaAyu is giver of strength to Rudra;
- VaAyu's strength is got directly from NaArayana; and
- No one else gives strength to NaArayana.

VaAyu is vibhooti roopa of Lord Sri Hari - "pavanaḥ pavatām asmi rāmaḥ...." (Bhagawadgita - Vibhooti Yoga);

Lord Sri Krishna says that He is Vaayu (PAVANA) among the purifiers. This establishes the sanctity and sacredness of Lord Vaayu.

प्रथमो हनुमान्नाम द्वितीयो भीम एवच। पूर्णप्रज्ञ तृतीयस्तु भगवत् कार्य साधकः ॥

➢ HanuMa - the VaAyu JeEvottama (ondu chintane...)

What does the term HANUMA indicate?

In a Vedic sense HANU indicates GyaAna/Buddhi/Mati and

HANUMA means the one who is....

BUDDHIMAAN - MATIMAAN - GYAANASHEELA;

POORNA PRAGNYA the one who is equipped with thorough and comprehensive knowledge;

DASAPRAMATI the one having full of/provider of infinite knowledge;

HANUMA IS > Buddhi-MataAm VarisHttha the one who is foremost among the intelligentsia;

buddhau cha nAnyo hanumatsamAnaH

pumAn kadAchit kva cha kashchanaiva ||

(Mahabharata Tatparya Nirnaya)

There is no other person equal to Hanuman in knowledge/intelligence, renunciation, devotion to Lord SriHari, fortitude, steadiness, vitality, strength, zeal and intelligence at any time or in any place.

there is no one who is as knowledgeable as Hanuman;

someone besides Lord Hanuman cannot be found in Buddhi/intelligence/knowledge;

WHO IS HANUMAN?

मनोजवं मारुततुल्यवेगं

जितेन्द्रियं बुद्धिमतां वरिष्ठ ।

वातात्मजं वानरयूथमुख्यं

श्रीरामदूतं शरणं प्रपद्ये ।

Mano-Javam Maaruta-Tulya-Vegam
Jite[a-I]ndriyam Buddhi-Mataam Varishttha |
Vaata-Atmajam Vaanara-Yuutha-Mukhyam
Shriiraama-Duutam Sarannam Prapadye |

Meaning...

Lord Hanuman the one, who is as swift as the mind and as fast as the Wind God (VaAyu);

He is the one who has conquered the senses; a master of Senses who keeps them always under his control; foremost among the intelligentsia, honoured for his learning, intelligence and wisdom;

who is the son (Pavana Puthra) and incarnation of the Wind God (Vaayu);

who is the chief of the army of Vanaras (Monkeys);

who is the messenger (emissary) of Lord Sri Rama;

I surrender to such mighty God Hanuman🙏

j~nAne virAge haribhaktibhAve dhR^itisthitiprANabaleShi yoge !

buddhau cha nAnyo hanumatsamAnaH pumAn.h kadAchit.h kvachakashcha naiva !!

There is no other person equal to Hanuman in knowledge, renunciation, devotion to Lord Sri Hari, fortitude, steadiness,

vitality, strength, zeal and intelligence at any time or in any place.

अतिलक्षणसंपन्नं माधुर्यगुणभूषितम् ||

बुद्ध्या ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितुम् |

atilakShaNasaMpannaM maadhuryaguNabhuuShitam ||

buddhyaa hyaShTaaN^gayaa yuktaM tvamevaarhasi bhaShitum|

Above sloka from epic Ramayana in the episode of Lord Hanuman meeting Seeta Devi; wherein Seeta Devi after listening to Lord Hanuman eulogizes him for his intellectual attributes; saying that,

"He (Hanuman) alone can utter these words (qualities/glory/sovereignty of Lord Sri Rama); who is endowed with exceedingly good attributes, embellished with a grace of style and filled with intelligence, consisting of eight excellences;

- **What are those eight intellectual excellences?**

शुश्रूषा श्रवणं चैव ग्रहणं धारणां तथा ।

ऊहापोहोऽर्थ विज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

Subhashita says...

shushruShaa shravaNaM chaiva |ghruhaNaM dhaaraNaM tathaa |

uuhoapehoarthavijJnaanaM | tattvajJNaanaM cha dhiiguNaaH ||

are the eight essential characteristic features of intellectual excellence which Lord Hanuman possess; they are...

SUSRUSHA – Obedience, desirous/keenness of hearing, attentive,

SRAVANAM – Audibleness, attentive listening; anxiety of hearing;

GRAHANAM – Grasping/absorbing; acquiring, understanding, comprehension;

DHARANAM – Concentration, Retention;

UUHAM – Comprehend, inference, deliberation; tarka/vitarka

APOHA – Refuting, rejecting, arguing, denying, reasoning power, removal of doubt,

ARTHAVIJNAANAM – Comprehension of meaning

TATTVAJNAANAM – Thorough knowledge/insight of Truth (Yathaartha Jnaana);

understanding/grasping the essence of ultimate truth;

Lord Hanuman is foremost among the intellegentsia;

He knows that Lord Sri Rama is none other than the Supreme God Sri Hari SarVottama;

prathamO hanumAn nAma dviteeyO bheema Eva cha |

pUrNaprajna tRuteEyastu bhagavat kAryasAdhakaH ||

ಪ್ರಥಮೋ ಹನೂಮನ್ನಾಮ ದ್ವಿತೀಯೋ ಭೀಮ ಏವ ಚ

ಪೂರ್ಣಪ್ರಜ್ಞಸ್ತೃತೀಯಸ್ತು ಭಗವತ್ಕಾರ್ಯಸಾಧಕಃ

who was Hanuman in his first incarnation in Treta Yuga, undoubtedly the greatest devotee of Lord Sri Rama and who had served Sri Ramachandra (Lord Sri Raama) with true and resolute devotion;

who was Bheemasena of Mahabharatha fame in Dwapara Yuga; a great devotee at the service of Lord Sri Krishna;

bhīmasēna samō nāsti sēnayōrubhayōrapi |

pāṇḍityēca paṭutvē ca śūratvē ca balēpi ca||

In the army of Kauravas and Pandavas there is none to equal Bhimasena in scholarship, skill, valour and strength.

who was Poornaprajna (another name of Madhvacharya) in Kaliyuga, the one who was equipped with thorough and comprehensive knowledge at the service of Lord Vedavyaasa (incarnation of Lord Vishnu) in re-establishing the “Hari Sarvottamattva”

yo vipralaMbha viparIta-mati prabhUtAn.h |

vAdAnnirasta kR^itavAn.h bhuvi tattvavAdam.h |

sarveshvaro haririti pratipAdaya.ntam.h |

Ana.ndatIrthamunivaryaM ahaM namAmi ||

My salutations to that school of thought (Tattvavaada) which defeats all doctrines born out of ignorance and negative tendencies, Anandatheertha the revered among saints, who proclaimed the Supremacy of Lord SriHari (Hari Sarvottama),

Thus, at the service of the lotus feet of the Supreme God Vishnu in all his incarnations...

7th chapter of Sri Mahabharata Tatparya Nirnaya written by Sri MadhAachaAryaRu which is called as “hanUmatpratiyAnam”, focuses/portrays on the valor and extraordinary feats of Lord Hanuman which we come across in Sundarakanda of the epic RaAmaAyana during Hanuman's expedition in search of Goddess Seeta Devi as per the directions and blessings of the Supreme God Sri Ramachandra.

➢ madhvAkhya.n ma.ntrasiddha.n...

(Glory & Significance of "MADHVA" the divine name)

"MADHVA" the divine name - What does it indicate?

We all know very well that MadHva is the name of Sri Aananda Theertharu who is also called as Madhvacharya;

Madhva is not just a name alone, rather,

it is a divine name, a vedic name,

name of a philosophy (Dvaita/Tattvavada),

a title conferred upon Sri Aananda Theertharu;

the one who is known from Vedic scripts;

the one who is POORNAPRAJNA equipped with thorough and comprehensive knowledge;

who is also known as DASAPRAMATI the one having full of/provider of infinite knowledge;

the one who is a spiritual power;

> Madhu + Va = Madhva;

Madhu means honey/happiness; Va signifies the knowledge;

Madhva means the knowledge that gives happiness which is as sweet and delicious as Madhu (Honey);

Aachaarya means preceptor;

Madvhacharya means...

the one who gives knowledge of happiness or

whose knowledge gives happiness;

happiness of removing all wrong tenets;

the one who gives the knowledge of MadHusuudana;

(“Madhavo-Madhusuudana”) the supreme God - Hari Sarvottama;

[the lord and bestower of superior knowledge];

Aananda means the one who gives delight/happiness;

Lord Vishnu is known as Aananda ("Aanando nandano nandah"...)

[Sri Vishnu Sahasranama Stothram (sloka # 56)]

the one who is always joyous and the one who gives delight (Aananda) to this universe.

He is the origin of happiness,

the ultimate abode of delight and is perennially blissful.

He is the remover of all unhappiness;

In fact, both the terms Madhva and Aananda are identical in giving the meaning of happiness;

Aananda Theertha & Madhva (madhu + va) are synonymous;

Sri Ananda Theertharu (Madhvacharya) the one who has put to rest all doubts,

is the one who proclaims the superior divine knowledge that gives

ultimate happiness to his followers;

Madhvacharya is the one who gives the knowledge of Aananda (Lord Vishnu) "Aanando nandano nandah"...

> sarveshvaro haririti pratipAdaya.ntam.h | - revered among saints the one who has proclaimed the Supremacy of Lord SriHari > Hari Sarvottama;

> mAdHva = Aananda > Veda Pratipaadya;

We come across reference to the divine name MADHVA in several Vedic scripts like......

yadimanupradivo #madhva adhave guhasantam matarisva

mathayati || (Balittha Sooktha - Rig-Veda)

tad a̍sya pri̱yam a̱bhipātho̍ aśyām | naro̱ yatra̍ deva̱yavo̱ mada̍nti |

u̱ru̱kra̱m asya̱ sa hi bandhu̍r i̱tthā | viṣṇō̍ḥ pa̱de pa̍ra̱me #madhva̱ uthsa̍ḥ || (Vishnu Sooktha - Rig-Veda);

Avataara Thraya...

yasya trINyuditAni vedavachane rUpANi divyAnyalam.h |

baT.htad.hdarshanamitthameva nihitaM devasya bhargo mahat.h ||

vAyo rAmavachonayaM prathamakaM pR^ixo dvitIyaM vapuH |

madhvo yattu tR^itIyametadamunA granthaH kR^itaH keshave ||

ಯಸ್ಯ ತ್ರೀಣ್ಯುದಿತಾನಿ ವೇದವಚನೇ ರೂಪಾಣಿ ದಿವ್ಯಾನ್ಯಲಂ

ಬಟ್ ತದ್ದರ್ಶತಮಿತ್ಥಮೇವ ನಿಹಿತಂ ದೇವಸ್ಯ ಭರ್ಗೋ ಮಹತ್

ವಾಯೋ ರಾಮವಚೋನಯಂ ಪ್ರಥಮಕಂ ಪೃಕ್ಷೋ ದ್ವಿತೀಯಂ ವಪು-

ಮಧ್ವೋ ಯತ್ತು ತೃತೀಯಮೇತದಮುನಾ ಗ್ರಂಥಃ ಕೃತಃ ಕೇಶವೇ

The deity whose three divine forms are spoken in Vedas, as,

one whose nature is that of great wisdom and ability,

who is the support of the activity of the worlds,

who is very worshipful (of Vishnu), and

who incarnates with his full potency (with no diminution);

that VaAyu,

in his first avataara as Hanuman carried the message of Lord Sri RaAma and destroyed a fearsome army;

in his second (as Bheemasena) and

in the third, as Madhva, composed this work (the Vishnu-tattva-vinirNaya) as a service to Lord Keshava."

above citations are only indicative not exhaustive,

several sacred scripts have extolled the divine name and character MADHVA.

It is stated that anyone who understands correctly the reference to the three forms of Vaayu (Hanuma - Bheema - Madhva) described in Balittha Sukta, will understand all the Vedas correctly and will secure valid knowledge (tattva-jnana) with the blessings of Lord Vaayu.

prathamO hanumAn nAma dviteeyO bheema Eva cha |

pUrNaprajna tRuteEyastu bhagavat kAryasAdhakaH ||

ಪ್ರಥಮೋ ಹನೂಮನ್ನಾಮ ದ್ವಿತೀಯೋ ಭೀಮ ಏವ ಚ

ಪೂರ್ಣಪ್ರಜ್ಞಸ್ತೃತೀಯಸ್ತು ಭಗವತ್ಕಾರ್ಯಸಾಧಕಃ

who was Hanuman in his first incarnation in Treta Yuga, undoubtedly the greatest devotee of Lord Sri Rama and who had served Sri Ramachandra (Lord Sri Raama) with true and resolute devotion;

who was Bheemasena of Mahabharatha fame in Dwapara Yuga; who was a great devotee at the service of Lord Sri Krishna;

who was Poornaprajna (another name of Madhvacharya) the one who was equipped with thorough and comprehensive knowledge at the service of Lord Vedavyaasa (incarnation of Lord Vishnu) in re-establishing the Hari Sarvottamattva.

Thus, at the service of the lotus feet of the Supreme God Vishnu in all his incarnations...

madhvAkhya.n ma.ntrasiddha.n kimutakR^itavato mArutasyAvatAram.h |

madvaAkHya (Madhva + Vaakhya) the divine words of Aacharya Madhva who has unequivocally re-established the supremacy/sovereignty of Lord Vishnu the Hari sArvottamatva and the one who has successfully accomplished the task of segregating the eternal distinction between JeEvaAtma and ParaMaAtma; the concept of Swatantra and Paratantra;

A saAdhaka if follows/pursues madHvaAkHya the golden words of Sri MadhvaAchaarya in true letter and spirit the path for

ultimate realization is very much visible ie. MADHAVA the Supreme God Sri Hari.

Sri MadHvacharya is...

> the one who is Mantra-siddHa,

> the protector of the devotees;

> who is none other than MadHva the incarnation of MukHyaprana;

> the one who has put-forth and propagated the concept of Hari Sarvottamatva/Dvaita/TattvaVaAda/Taratamya/Pancha-Bheda...

na mAdhavasamo devo na cha madhvasamo guruH |

na tadvAkyasamaM shAstraM na cha tajj~nasamaH pumAn.h ||

There is no God equal to Sri Maadhava (Lakshmi-Pati);

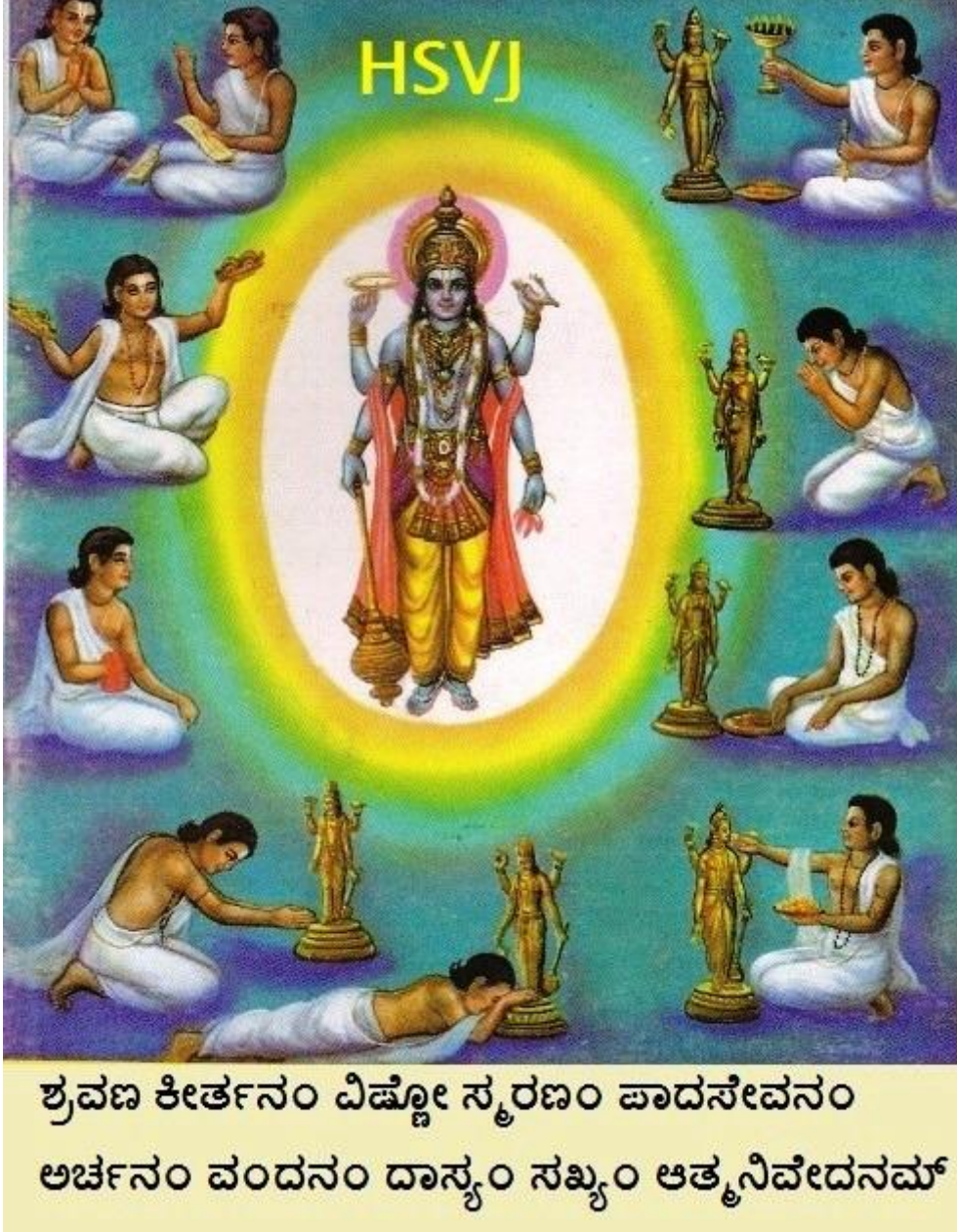
there is no Guru equal to Sri Madhwacharya;

There is no shastra equal to the divine words of Sri Madhwacharya and

there is no person to equal the one who knows Sri Madhwa Shastra.

Sri MadhvacharyaRu is the brightest luminary in the galaxy of Indian philosophy. Sri Aananda Theertharu aptly referred to as Madhvachaarya has gifted to the world in general, vedantic society in particular his divine knowledge in the form of literary works which are collectively known as SARVAMOOLA GRANTHAS which shows the right path for a saAdhaka in this delusive Kaliyuga;

➢ NAVAVIDHA BHAKTI…

ಶ್ರವಣ ಕೀರ್ತನಂ ವಿಷ್ಣೋಃ ಸ್ಮರಣಂ ಪಾದಸೇವನಂ
ಅರ್ಚನಂ ವಂದನಂ ದಾಸ್ಯಂ ಸಖ್ಯಂ ಆತ್ಮನಿವೇದನಮ್

"Sravanam Keerthanam Vishnoo:Smaranam PaadaSevanam Archanam Vandanam Daasyam Sakyam AathmaNivedanam"

Navavidha Bhakti is one of the basic principles of understanding Tattvavaada. They are....

1. Sravanam (hearing about Lord Vishnu);
2. Keerthanam (singing in praise of Lord Vishnu);
3. Smaranam (remembering Lord Vishnu);
4. Paada-sevanam (serving the lotus feet of Lord Vishnu);
5. Archanam (worshiping Lord Vishnu);
6. Vandanam (obeisance/salutations to Lord Vishnu);
7. Daasyam (serving for the cause of Lord Vishnu);
8. Sakhyam (Mythri; friendship with Lord Vishnu) and
9. Aatma Nivedanam (total surrender to the Supreme God Vishnu)

are the nine modes of devotion that are paths to liberation;

नवविद्या भक्ति (Nava Vidhya Bhakti)

Nine modes of devotion

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

- भागवत पुराण (7.5.23)

1) Shravanam - Hearing
2) Kirtanam - Chanting
3) Vishnu Smaranam - Remembering
4) Pada Sevanam - Serving
5) Archanam - Worshipping
6) Vandanam - Praying
7) Daasyam - Carrying orders
8) Sakhyam - Friendly
9) Aatma Nivedanam - Complete Surrendering

Divine personalities who excelled in Nava Vidha Bhakti are…

- Sravanam – Pareekshit Maharaja
- Keertanam – Sukha Maharshi
- Smaranam – Bhakta Prahlada
- Paada Sevanam – Goddess Lakshmi Devi
- Archanam – Pruthu Chakravarti
- Vandanam – Akroora
- Daasyam – Lord Hanuman
- Sakhyam – Arjuna
- AatmaNivedanam – King Bali

Daasa literally means a servant; Daasyam is one of the nine modes of devotion (Navavidha Bhakti) that are paths to liberation.

Lord Hanuman is the best example of Daasyam who excelled in His service to Lord Sri Ramachandra. Lord Hanuman is the greatest HaridaAsa;

HariDaasa means the one who is a servant of ParamaAtma Lord Sri Hari. Lord Vaayu the MukhyaPrana has shown exemplary DaAsatva towards Lord Sri Hari in all his incarnations viz.,

Hanuma towards Lord Sri Rama;

Bheema towards Lord Sri Krishna and

Sri Madhvacharyaru towards Lord Sri Vedavyasa

Daasa Saahitya/HariDasaSahitya speaks volumes of great contribution made by eminent Madhva Saint personalities/Daasa SReshtaru for the cause of TattvaVaada philosophy Hari Sarvottama - Vaayu Jeevottama; for easy reach of common man for novice understanding which is in the form of Vachana, Suladi, Ugabhoga, Kruthis, Keerthanas etc.

To be more precise, prerana for Daasa Saahitya was SriMadAachaaryaru himself with his famous Dwaadasa Stothra. It is popularly believed that Sri Madhvacharyaru had composed Dwadasa Stotra while installing the Vigraha of BalaKrishna at Udupi.

HarikathaMruthasAra is considered as an essence of Dvaita-TattvavAda Madhva philosophy; It contains 32 cantos having 988 poems in highly poetic/literary style meant for novice understanding of common man; It contains the essence of Vedas/Upanishads/Bhagawadgita in a poetic style;

HariDaAsas' in general, Madhva sampradaya in particular have adopted unique form of Bhakti ie. KEERTANA (NaAma-SankeErtana) in their propagation of Vishnu Bhakti which is considered as one of the nine forms of expression of Bhakti (NavaVidha Bhakti);

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रता: |
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ||
satataṁ kīrtayanto māṁ yatantaśh cha dṛiḍha-vratāḥ
namasyantaśh cha māṁ bhaktyā nitya-yuktā upāsate

Hari-VaAyu Stuthi (a brief note…)

Followers of Madhva philosophy treat VaAyu-stuti as a sacred Mantra. No daily ritual is complete without the chanting of Vayustuti.

"Amongst the strotras of Madhva Sampradaya recitation of Dwadasa stotra of Acharya MadhvaRu himself and Vayustuti of Trivikrama Panditacharya have become indispensable in the nitya karma of a devout Madhva householder.

One can say that Vayustuti has life-saving power (Sanjivini Shakti) which has given spiritual lustre to lakhs of people and fulfilled various desires in their life.

SriMad-Vayustuti has 41 slokas composed by Sri Trivikrama Panditacharya and two opening slokas composed by Sri MadhvacharyaRu himself make a total of 43 slokas in Hari-Vayu Stuthi.

Vayu stuthi came out spontaneously/extempore from Sri Thrivikrama Panditacharya when he saw Sri Madhvacharya in three forms as...

Hanuman worshipping Lord Sri Rama; Bheemasena worshipping Lord Sri Krishna and Madhvacharya worshipping Sri Vedavyasaru (Hanuma - Bheema - Madhva);

Perhaps Sri Thrivikrama Panditacharya must be the only fortunate person who could see the three incarnations of Lord VaAyu (Hanuma-Bheema-Madhva);

As Vayu Stuti composed by Sri Thrivikrama Panditacharya only extols the three incarnations of Lord Vayu (Hanuma-Bheema-Madhva); Sri MadhvacharyaRu added two slokas (composed by HIm) eulogizing the supreme God Hari Sarvottama Lord Vishnu in His incarnation as Narasimha which is called as Nakha Stuthi. Put together it is called Sri Hari-Vaayu Stuthi.

Sri Hari Vayu Stuti comprises 8 sections....

(2) siokas of Nakha Stuti, prefixing Vayu stuti;

Vayu Stuti beginning with Mangalacharana (6 slokas) followed by...

Moola Vayustuti (10 slokas),

Hanumantha avatara (5 siokas),

Bheemasena avatara (7 slokas) and

Madhwa avatara (12 slokas);

ending with one sioka of Phala shruti;

Vayu stuti suffixed by two siokas of Nakha Stuti.

Every Sloka of Vayustuti is significant as each one provides special benefit to the devotees when they recite it with ardent devotion.

PHALASHRUTI OF SRI HARI-VAAYU STUTI

Nakha Stuthi	Phala Shruti...
1	SakalanisHta nivarana
2	SakalanisHta nivarana
VaAyu Stuti (sloka #)	Phala Shruti...
1	Vakpatutva - Vidyasiddhi;
2	Yajnasiddhi - prajnaprapti;
3	Vyadhiparihara;
4	Japasiddhi - Mantrasiddhi;
5	Parakramasiddhi - Shatrunasha;
6	Snehasiddhi Santapanasha;
7	Bandhamoksha - Swalabha;
8	Unmada nivritti;
9	Streevasha;
10	Santanasukha prapti;
11	Shatruvasha;

12	Haridhyana, kleshanivarana;
13	Badha - daaridryanasha;
14	Hari - pitrubhakti, janavasha;
15	Vishnubhakti, Vishnusarvottamatva Jnana siddhi;
16	Mokshasadhana;
17	Paurushasiddhi;
18	Oshadhasiddhi – veeryasiddhi;
19	Sthira prayojana;
20	Sangramajaya, shatrunasha;
21	Asadhyasiddhi, shatruparajaya;
22	Vighnanasha;
23	Yuddha samhanana;
24	Rajyalabha;
25	Vakpatutva;
26	Guruseva samghatana;
27	Jnanasiddhi;
28	Mithyapavada parihara;
29	Janavasha - Rajavasha;
30	Prativadijaya;
31	Shatru - bhutochchatana;
32	Apamrutyuparihara;
33	Roopalavanyalabha;

34	Vichakshanata prapti, vidya samrakshana;
35	Mahadaishwarya prapti;
36	Vairagya siddhi;
37	Adrushyatva prapti - adrushtavastu darshana;
38	Rajabandha parihara;
39	Santana pratibandhana nivritti;
40	Pramodasiddhi;
41	Digbandhana, graha-raja-vyaghradi bhaya nivarana, sarvabhishtasiddhi;

Different types of Saadhana are in vogue for Hari-Vaayu Stuti like, Nitya Paaraayana, Punascharana, Madhu Abhisheka, Homa etc.

abhramaM bhaN^garahitaM ajaDaM vimalaM sadA |

AnandatIrthaM atulaM bhaje tApatrayApaham.h ||

I offer my salutations to the one...

who is always steady (abhramam),

who is without any hindrance (bhangarahitam)

who is always agile (ajadam))

who is always impeccable (vimalam)

who is known as Aananda Theertha (Madhvacharya)

who is matchless/unique (atulam)

who is the remover/destroyer of unhappiness (taapatryaapaham)

MadhvaNaAma...

(composed by Sri SreEpaAdaRaAjaru)

ಮಧ್ವನಾಮ (ಶ್ರೀಪಾದರಾಜ ವಿರಚಿತ)

MadhvaNaAma is one of the most popular works of shrIpAdarAjaRu. A Kannada poem extolling VaAyu dEvaru and his three incarnations. It follows the structure of shri hari-vAyu stuti and was composed by shrIpAdarAjaru for the benefit of those who don't know Sanskrit and/or are not allowed to recite the VaAyu-stuti.

Phala-Stuthi for this great work was written by Sri Jagannatha Dasaru adding glory to its greatness and value.

ಜಯ ಜಯ ಜಗತ್ರಾಣ ಜಗದೊಳಗೆ ಸುತ್ರಾಣ

ಅಖಿಲಗುಣ ಸದ್ಧಾಮ ಮಧ್ವನಾಮ || ಪ ||

ಆವ ಕಚ್ಛಪ ರೂಪದಿಂದಲಂಡೋದಕವ

ಓವಿ ಧರಿಸಿದ ಶೇಷಮೂರುತಿಯನು

ಆವವನ ಬಳಿವಿಡಿದು ಹರಿಯ ಸುರರೈಯ್ದುವರು

ಆ ವಾಯು ನಮ್ಮ ಕುಲಗುರುರಾಯನು || ೧ ||

ಆವವನು ದೇಹದೊಳಗಿರಲು ಹರಿ ನೆಲಸಿಹನು

ಆವವನು ತೊಲಗೆ ಹರಿ ತಾ ತೊಲಗುವ

ಆವವನು ದೇಹದಾ ಒಳ ಹೊರಗೆ ನಿಯಾಮಕನು

ಆ ವಾಯು ನಮ್ಮ ಕುಲಗುರುರಾಯನು || ೨ ||

ಕರುಣಾಭಿಮಾನಿ ಸುರರು ದೇಹವ ಬಿಡಲು

ಕುರುಡ ಕಿವುಡ ಮೂಕನೆಂದೆನಿಸುವ

ಪರಮ ಮುಖ್ಯ ಪ್ರಾಣ ತೊಲಗಲಾ ದೇಹವನು

ಅರಿತು ಪೆಣನೆಂದು ಪೇಳುವರು ಬುಧಜನ || ೩ ||

ಸುರರೊಳಗೆ ನರರೊಳಗೆ ಸರ್ವಭೂತಗಳೊಳಗೆ

ಪರತರನೆನಿಸಿ ನಿಯಾಮಿಸಿ ನೆಲಸಿಹ

ಹರಿಯನಲ್ಲದೆ ಬಗೆಯ ಅನ್ಯರನು ಲೋಕದೊಳು

ಗುರುಕುಲತಿಲಕ ಮುಖ್ಯ ಪವಮಾನನು || ೪ ||

ತ್ರೇತೆಯಲಿ ರಘುಪತಿಯ ಸೇವೆ ಮಾಡುವೆನೆಂದು

ವಾತಸುತ ಹನುಮಂತನೆಂದೆನಿಸಿದ

ಪೋತ ಭಾವದಿ ತರಣಿ ಬಿಂಬಕ್ಕೆ ಲಂಘಿಸಿದ

ಈತಗೆಣೆಯಾರು ಮೂಲೋಕದೊಳಗೆ || ೫ ||

ತರಣಿಗಭಿಮುಖನಾಗಿ ಶಬ್ದಶಾಸ್ತ್ರವ ಪಠಿಸಿ

ಉರವಣಿಸಿ ಹಿಂದುಮುಂದಾಗಿ ನಡೆದ

ಪರಮ ಪವಮಾನ ಸುತ ಉದಯಾಸ್ತ ಶೈಲಗಳ

ಭರದಿಯ್ಯೆದಿದಗೀತಗುಪಮೆ ಉಂಟೇ || ೬ ||

ಅಖಿಲ ವೇದಗಳ ಸಾರ ಪಠಿಸಿದನು ಮುನ್ನಲ್ಲಿ

ನಿಖಿಳ ವ್ಯಾಕರಣಗಳ ಇವ ಪೇಳಿದ

ಮುಖದಲ್ಲಿ ಕಿಂಚಿದಪಶಬ್ದ ಇವಗಿಲ್ಲೆಂದು

ಮುಖ್ಯಪ್ರಾಣನನು ರಾಮನನುಕರಿಸಿದ || ೭ ||

ತರಣಿಸುತನನು ಕಾಯ್ದು ಶರಧಿಯನು ನೆರೆದಾಟಿ

ಧರಣಿಸುತೆಯಳ ಕಂಡು ಧನುಜರೊಡನೆ

Composed & Published by bhargavasarma (Nirikhi Krishna Bhagavan) @ Hari Sarvottama – Vaayu Jeevottama – for novice understanding @ https://www.facebook.com/bhagavanknl https://www.bhargavasarma.blogspot.com

ಭರದಿ ರಣವನೆ ಮಾಡಿ ಗೆಲಿದು ದಿವ್ಯಾಸ್ತ್ರಗಳ

ಉರುಹಿ ಲಂಕೆಯ ಬಂದ ಹನುಮಂತನು || ೮ ||

ಹರಿಗೆ ಚೂಡಾಮಣಿಯನಿತ್ತು ಹರಿಗಳ ಕೂಡಿ

ಶರಧಿಯನು ಕಟ್ಟಿ ಬಲು ರಕ್ಕಸರನು

ಒರಸಿ ರಣದಲಿ ದಶಶಿರನ ಹುಡಿಗುಟ್ಟಿದ

ಮೆರೆದ ಹನುಮಂತ ಬಲವಂತ ಧೀರ || ೯ ||

ಉರಗಬಂಧಕೆ ಸಿಲುಕಿ ಕಪಿವರರು ಮೈಮರೆಯೆ

ತರಣಿಕುಲತಿಲಕನಾಜ್ಞೆಯ ತಾಳಿದ

ಗಿರಿಸಹಿತ ಸಂಜೀವನವ ಕಿತ್ತು ತಂದಿತ್ತ

ಹರಿವರಗೆ ಸರಿಯುಂಟೆ ಹನುಮಂತಗೆ || ೧೦ ||

ವಿಜಯ ರಘುಪತಿ ಮೆಚ್ಚಿ ಧರಣಿಸುತೆಯಳಿಗೀಯೆ

ಭಜಿಸಿ ಮೌಕ್ತಿಕದ ಹಾರವನು ಪಡೆದ

ಅಜಪದವಿಯನು ರಾಮ ಕೊಡೆವೆನೆನೆ ಹನುಮಂತ

ನಿಜ ಭಕುತಿಯನೆ ಬೇಡಿ ವರವ ಪಡೆದ || ೧೧ ||

ಆ ಮಾರುತನೆ ಭೀಮನೆನಿಸಿ ದ್ವಾಪರದಲ್ಲಿ

ಸೋಮಕುಲದಲಿ ಜನಿಸಿ ಪಾರ್ಥನೊಡನೆ

ಭೀಮ ವಿಕ್ರಮ ರಕ್ಕಸರ ಮುರಿದೊಟ್ಟಿದ

ಆ ಮಹಿಮ ನಮ್ಮ ಕುಲಗುರುರಾಯನು || ೧೨ ||

ಕರದಿಂದ ಶಿಶುಭಾವನಾದ ಭೀಮನ ಬಿಡಲು

ಗಿರವಡಿದು ಶತಶೃಂಗವೆಂದೆನಿತು

ಹರಿಗಳ ಹರಿಗಳಿಂ ಕರಿಗಳ ಕರಿಗಳಿಂ

ಅರೆವ ವೀರರಿಗೆ ಸುರ ನರರು ಸರಿಯೇ || ೧೩ ||

ಕುರುಪ ಗರಳವನಿಕ್ಕೆ ನೆರೆ ಉಂಡು ತೇಗಿ

ಹಸಿದುರಗಗಳ ಮ್ಯಾಲೆ ಬಿಡಲದನೊರಸಿದ

ಅರಗಿನರಮನೆಯಲ್ಲಿ ಉರಿಯನಿಕ್ಕಲು ವೀರ

ಧರಿಸಿ ಜಾಹ್ನವಿಗೊಯ್ದ ತನ್ನನುಜರ || ೧೪ ||

ಅಲ್ಲಿರ್ದ ಬಕ ಹಿಡಿಂಬಕರೆಂಬ ರಕ್ಕಸರ

ನಿಲ್ಲದೊರಸಿದ ಲೋಕಕಂಟಕರನು

ಬಲ್ಲಿದಸುರರ ಗೆಲಿದು ದ್ರೌಪದಿಯ ಕೈವಿಡಿದು

ಎಲ್ಲ ಸುಜನರಿಗೆ ಹರುಷವ ತೋರಿದ || ೧೫ ||

ರಾಜಕುಲ ವಜ್ರನೆನಿಸಿದ ಮಾಗಧನ ಸೀಳಿ

ರಾಜಸೂಯಾಗವನು ಮಾಡಿಸಿದನು

ಆಜಿಯೊಳು ಕೌರವರ ಬಲವ ಸವರುವೆನೆಂದು

ಮೂಜಗವರಿಯೆ ಕಂಕಣ ಕಟ್ಟಿದ || ೧೬ ||

ದಾನವರ ಸವರಬೇಕೆಂದು ಬ್ಯಾಗ

ಮಾನನಿಧಿ ದ್ರೌಪದಿಯ ಮನದಿಂಗಿತವನರಿತು

ಕಾನನವ ಪೊಕ್ಕು ಕಿರ್ಮ್ಮಿರಾದಿಗಳ ಮುರಿದು

ಮಾನಿನಿಗೆ ಸೌಗಂಧಿಕವನೆ ತಂದ || ೧೭ ||

ದುರುಳ ಕೀಚಕನು ತಾ ದ್ರೌಪದಿಯ ಚೆಲುವಿಕೆಗೆ

ಮರುಳಾಗಿ ಕರಕರಿಯ ಮಾಡಲವನಾ

ಗರಡಿ ಮನೆಯಲಿ ಬರಸಿ ಅವನನ್ವಯವ

ಕುರುಪನಟ್ಟಿದ ಮಲ್ಲಕುಲವ ಸದೆದ || ೧೮ ||

ಕೌರವರ ಬಲ ಸವರಿ ವೈರಿಗಳ ನೆಗ್ಗೊತ್ತಿ

ಓರಂತೆ ಕೌರವನ ಮುರಿದು ಮೆರೆದ

ವೈರಿ ದುಶ್ಯಾಸನ್ನ ರಣದಲ್ಲಿ ಎಡಗೆಡಹಿ

ವೀರ ನರಹರಿಯ ಲೀಲೆಯ ತೋರಿದ || ೧೯ ||

ಗುರುಸುತನು ಸಂಗರದಿ ನಾರಾಯಣಾಸ್ತ್ರವನು

ಉರವಣಿಸಿ ಬಿಡಲು ಶಸ್ತ್ರವ ಬಿಸುಟರು

ಹರಿಕೃಪೆಯ ಪಡೆದಿರ್ದ ಭೀಮ ಹುಂಕಾರದಿಂ

ಹರಿಯ ದಿವ್ಯಾಸ್ತ್ರವನು ನೆರೆ ಅಟ್ಟಿದ || ೨೦ ||

ಚಂಡ ವಿಕ್ರಮನು ಗದೆಗೊಂಡು ರಣದಿ ಭೂ

ಮಂಡಲದೊಳಿದಿರಾಂತ ಖಳರನೆಲ್ಲಾ

ಹಿಂಡಿ ಬಿಸುಟಿಹ ವೃಕೋದರನ ಪ್ರತಾಪವನು

ಕಂಡು ನಿಲ್ಲುವರಾರು ತ್ರಿಭುವನದೊಳು || ೨೧ ||

ದಾನವರು ಕಲಿಯುಗದೊಳವತರಿಸಿ ವಿಬುಧರೊಳು

ವೇನನ ಮತವನರುಹಲದನರಿತು

ಜ್ಞಾನಿ ತಾ ಪವಮಾನ ಭೂತಳದೊಳವತರಿಸಿ

ಮಾನನಿಧಿ ಮಧ್ವಾಖ್ಯನೆಂದೆನಿಸಿದ || ೨೨ ||

ಅರ್ಭಕತನದೊಳೈದಿ ಬದರಿಯಲಿ ಮಧ್ವಮುನಿ

ನಿರ್ಭಯದಿ ಸಕಳ ಶಾಸ್ತ್ರವ ಪಠಿಸಿದ

ಉರ್ವಿಯೊಳು ಮಾಯೆ ಬೀರಲು ತತ್ತ್ವಮಾರ್ಗವನು

ಓರ್ವ ಮಧ್ವಮುನಿ ತೋರ್ದ ಸುಜನರ್ಗೆ || ೨೩ ||

ಸರ್ವೇಶ ಹರಿ ವಿಶ್ವ ಎಲ್ಲ ತಾ ಪುಸಿಯೆಂಬ

ದುರ್ವಾದಿಗಳ ಮತವ ನೆರೆ ಖಂಡಿಸಿ

ಸರ್ವೇಶ ಹರಿ ವಿಶ್ವ ಸತ್ಯವೆಂದರುಹಿದಾ

ಶರ್ವಾದಿ ಗೀರ್ವಾಣ ಸಂತತಿಯಲಿ || ೨೪ ||

ಬದರಿಕಾಶ್ರಮಕೆ ಪುನರಪಿಯೈದಿ ವ್ಯಾಸಮುನಿ

ಪದಕೆರಗಿ ಅಖಿಳ ವೇದಾರ್ಥಗಳನು

ಪದುಮನಾಭನ ಮುಖದಿ ತಿಳಿದು ಬ್ರಹ್ಮತ್ವ

ಯೈದಿದ ಮಧ್ವಮುನಿರಾಯಗಭಿವಂದಿಪೆ || ೧೫ ||

ಜಯ ಜಯತು ದುರ್ವಾದಿಮತತಿಮಿರ ಮಾರ್ತಾಂಡ

ಜಯಜಯತು ವಾದಿಗಜಪಂಚಾನನ

ಜಯಜಯತು ಚಾರ್ವಾಕಗರ್ವಪರ್ವತಕುಲಿಶ

ಜಯಜಯತು ಜಗನ್ನಾಥ ಮಧ್ವನಾಥ || ೧೬ ||

ತುಂಗಕುಲ ಗುರುವರನ ಹೃತ್ಕಮಲದಲಿ ನಿಲಿಸಿ

ಭಂಗವಿಲ್ಲದೆ ಸುಖವ ಸುಜನಕೆಲ್ಲ

ಹಿಂಗದೆ ಕೊಡುವ ನಮ್ಮ ಮಧ್ವಾಂತರಾತ್ಮಕ

ರಂಗವಿಠಲನೆಂದು ನೆರೆ ಸಾರಿರೈ || ೧೭ ||

ಫಲಶ್ರುತಿ (ಜಗನ್ನಾಥದಾಸ ವಿರಚಿತ)

ಸೋಮ ಸೂರ್ಯೋಪರಾಗದಿ ಗೋಸಹಸ್ರಗಳ

ಭೂಮಿದೇವರಿಗೆ ಸುರನದಿಯ ತಟದಿ

ಶ್ರೀಮುಕುಂದಾರ್ಪಣವೆನುತ ಕೊಟ್ಟ ಫಲಮಕ್ಕು

ಈ ಮಧ್ವನಾಮ ಬರೆದೋದಿದರ್ಗೆ || ೧ ||

ಪುತ್ರರಿಲ್ಲದವರು ಸತ್ಪುತ್ರರೈದುವರು

ಸರ್ವತ್ರದಲಿ ದಿಗ್ವಿಜಯವಹುದು ಸಕಲ

ಶತ್ರುಗಳು ಕೆಡುವರಪಮೃತ್ಯು ಬರಲಂಜುವುದು

ಸೂತ್ರನಾಮಕನ ಸಂಸ್ತುತಿ ಮಾತ್ರದಿ || ೨ ||

ಶ್ರೀಪಾದರಾಯ ಪೇಳಿದ ಮಧ್ವನಾಮ ಸಂ

ತಾಪಕಳೆದಖಿಲ ಸೌಖ್ಯವನೀವುದು

ಶ್ರೀಪತಿ ಜಗನ್ನಾಥವಿಠಲನ ತೋರಿ ಭವ

ಕೂಪಾರದಿಂದ ಕಡೆ ಹಾಯಿಸುವುದು || ೩ ||

(ರಾಗ – ಸೌರಾಷ್ಟ್ರ, ಆದಿತಾಳ)

shrI madhvanAma - SrI hari vAyu gurubhyOnamaH…

jaya jaya jagatrANa jagadoLage sutrANa

akhiLa guNa saddhAma madhvanAma || 1 ||

Ava kachchapa rUpadiMda laMDOdakava Ovi dharisida shEShamUrutiyanu

Avavana baLiviDidu hariya surareyduvaru A vAyu namma kulagururAyanu || 2 ||

Avavanu dEhadoLagiralu hari nelasihanu Avavanu tolage hari tA tolaguva

Avavanu dEhada oLa horage niyAmakanu A vAyu namma kulagururAyanu || 3 ||

karuNAbhimAni suraru dEhava biDalu kuruDa kivuDa mUkaneMdenisuva

parama mukhyaprANa tolagalA dEhavanu aritu peNaveMdu pELuvaru budhajanaru || 4 ||

suraroLage nararoLage sarva bhUtagaLoLage paratarananenisi niyAmisi nelasiha

hariyanallade bageya anyaranu lOkadoLu guru kulatilaka mukhya pavamAnanu || 5 ||

hanumaMta avatAra

trEteyali raghupatiya sEve mADuveneMdu vAtasuta hanumaMtaneMdenisida

pOta bhAvadi taraNi biMbakke laMghisida ItageNeyAru mUrlOkadoLage || 6 ||

taraNigabhimukhanAgi shabda shAstrava rachisi uravaNisi hiMdu muMdAgi naDeda

parama pavamAnasuta udayAsta shailagaLa bharadiyaidida Itagupame uMTE || 7 ||

akhiLa vEdagaLa sArapaThisidanu munnalli nikhiLa vyAkaraNagaLa iva paThisida

mukhadalli kiMchidapashabda ivagilleMdu mukhyaprANananu rAmananukarisida || 8 ||

taraNi sutananu kAydu sharadhiyanu neredATi dharaNi suteyaLa kaMDu danujaroDane

bharadi raNavane mADi gelidu divyAstragaLa uruhi laMkeya baMda hanumaMtanu || 9 ||

harige chUDAmaNiyanittu harigaLa kUDi sharadhiyanu kaTTi balu rakkasaranu

orasi raNadali dashashirana huDiguTTida mereda hanumaMta balavaMta dhIra || 10 ||

uraga baMdhake siluki kapivararu maimareye taraNi kulatilakanAj~jeya tALida

girisahita saMjIvanava kittu taMditta harivarage sariyuMTe hanumaMtage || 11 ||

vijaya raghupati mechchi dharaNisuteyaLigIye bhajisi mauktikada hAravanu paDeda

ajapadaviyanu rAma koDuvenene hanumaMta nija bhakutiyane bEDi varava paDeda || 12 ||

bhIma avatAra

A mArutane bhImanenisi dvAparadalli sOmakuladali janisi pArtharoDane

bhIma vikrama rakkasara muridoTTida A mahima namma kulaguru rAyanu || 13 ||

karadiMda shishubhAvanAda bhImana biDalu girivaDedu shatashriMgaveMdenisitu

harigaLa harigaLiM karigaLa karigaLiM areva vIranige sura nararu sariyE || 14 ||

kurupa garaLavanikke nere uMDu tEgi hasiduragagaLa myAle biDaladanorasida

araginaramaneyalli uriyanikkalu vIra dharisi jAhnavigoyda tannanujara || 15 ||

allida baka hiDiMbakareMba rakkasara nilladorasida lOkakaMTakaranu

ballidasurara gelidu draupadiya karaviDidu ella sujanarige haruShava tOrida || 16 ||

rAjakula vajranenisida mAgadhana sILi rAjasUya yAgavanu mADisidanu

AjeyoLu kauravara balava savaruveneMdu mUjagavariye kaMkaNa kaTTida || 17 ||

mAnanidhi draupadiya manadiMgitavanaritu dAnavara savarabEkeMdu byAga

kAnanava pokku kimmIrAdigaLa taridu mAninige saugaMdhikavane taMda || 18 ||

duruLa kIchakanu tAM draupadiya chaluvikege maruLAgi karekareya mADalavanA

garaDi maneyalli varisi avananvayada kurupanaTTida mallakulava sadeda || 19 ||

kauravara bala savari vairigaLa neggotti OraMte kauravana muridu mereda

vairi dushshAsanna raNadalli edegeDahi vIra narahariya leeleya tOrida || 20 ||

gurusutanu saMgaradi nArAyaNAstravanu uravaNisi biDalu shastrava bisuTaru

harikRupeya paDedirda bhIma huMkAradali hariya divyAstravanu nere aTTida || 21 ||

chaMDa vikrimanu gadegoMDu raNadi bhUmaMDaladoLidirAMta khaLaranellA

hiMDi bisuTiha vRukOdarana pratApavanu kaMDunilluvarAru tribhuvanadoLu || 22 ||

naarirOdhana kELi gurusutana harhiDidu shirOratna kitti tegedA

nIroLagaDagidda duryodhanana horagedahi uruyuga tanna gedeyiMda muridA || 23 ||

madhva avatAra

dAnavaru kaliyugadoLavatarisi vibudharoLu vEnana matavanaruhaladanaritu

j~JAni tA pavamAna bhUtaLadoLavatarisi mAnanidi madhvAkhyaneMdenisida || 24 ||

arbhakatanadoLaidi badariyali madhvamuni nirbhayadi sakaLa shAstrava paThisida

urviyoLu mAye bIralu tatvamArgavanu Orva madhvamuni tOrida sujanarige || 25 ||

sarvEsha hari vishva ella tA pusiyeMba durvAdigaLa matava nere khaMDisi

sarvEsha hari vishva satyaveMdaruhidA sharvAdi gIrvANa saMtatiyali || 26 ||

badarikAshramake punarapiyaidi vyAsamuni padakeragi akhiLa vEdArthagaLanu

padumanAbhana mukhadi tiLidu brahmatva yyedida madhvamunirAyagabhivaMdipe || 27 ||

jayajayatu durvAdimatatimira mArtAMDa jayajayatu vAdigaja paMchAnana

jayajayatu chArvAka garvaparvata kulisha jaya jaya jagannAtha madhvanAtha || 28 ||

tuMgakula guruvarana hRutkamaladali nilisi bhaMgavillade sukhada sujanakella

hiMgade koDuva namma madhvAMtarAtmaka raMgaviThalaneMdu nere sArirai || 29 ||

madhvanAma kRutige shrI jagannAthadAsara phalashruti

sOma sUryOparAgadi gOsahasragaLa bhUmidEvarige suranadiya tIradi

shrImukuMdArpaNavenuta koTTa phalamakku I madhvanAma baradOdidavarige || 30 ||

putrarilladavaru satputra aiduvaru sarvatradali digvijayavahudu sakala

shatrugaLu keDuvarapamRutyu baralaMjavudu sUtranAmakana saMstuti mAtradi || 31 ||

shrIpAdarAya pELida madhvanAma saMtApakaLedakhiLa saukhyavanIvudu

shrIpati jagannAthaviThalana tOri bhava kUpAradiMda kaDe hAyisuvudu || 32 ||

bhAratIramaNamukhyaprANAMtargata

shrIkRuShNArpaNamastu

➢ SRI KHILA VAAYU STUTHI – ಶ್ರೀಖಿಲವಾಯುಸ್ತುತಿಃ

kHila vaAyu sTutHi is a wonderful stothra on MukhyaPrana Avathara Thraya (Hanuma - Bheema - Madhva);

This miniature VaAyu Stuthi known as Khila Vayu Stuthi is believed to have been composed by Sri ThriVikrama Panditacharya;

It contains beautiful slokas from MahaBharata, MBTN, GeetaBhashya etc. eulogizing the glory of Hanuma-Bheema-Madhva and Hari Sarvottama;

Also embedded in it is Hanuma-Bheema-Madhva DwadasaNama very much useful for regular paaraayana.

prathamO hanumAn nAma dviteeyO bheema Eva cha |

pUrNaprajna tRuteeyastu bhagavat kAryasAdhakaH ||

who was Hanuman in his first incarnation in Treta Yuga,

[undoubtedly the greatest devotee of Lord Sri Rama and who had served Sri Ramachandra (Lord Sri Raama) with true and resolute devotion;]

who was Bheemasena of Mahabharatha fame in Dwapara Yuga; [who was a great devotee at the service of Lord Sri Krishna;]

who was Poornaprajna (another name of Madhvacharya) the one [who was equipped with thorough and

comprehensive knowledge at the service of Lord Vedavyaasa (incarnation of Lord Vishnu) in re-establishing the Hari Sarvottamattva.]

thus at the service of the lotus feet of the Supreme God Vishnu in all his incarnations.

ವಾಯುರ್ಭೀಮೋ ಭೀಮನಾದೋ ಮಹೌಜಾಃ ಸರ್ವೇಷಾಂ ಚ ಪ್ರಾಣಿನಾಂ ಪ್ರಾಣಭೂತಃ

ಅನಾವೃತ್ತಿರ್ದೇಹಿನಾಂ ದೇಹಪಾತೇ ತಸ್ಮಾದ್ವಾಯುರ್ದೇವದೇವೋ ವಿಶಿಷ್ಟಃ

ಪ್ರಥಮೋ ಹನೂಮನ್ನಾಮ ದ್ವಿತೀಯೋ ಭೀಮ ಏವ ಚ

ಪೂರ್ಣಪ್ರಜ್ಞಸ್ತೃತೀಯಸ್ತು ಭಗವತ್ಕಾರ್ಯಸಾಧಕಃ

ಬ್ರಹ್ಮಾಂತಾ ಗುರವಃ ಸಾಕ್ಷಾದಿಷ್ಟಂ ದೈವಂ ಶ್ರಿಯಃಪತಿಃ

ಆಚಾರ್ಯಾಃ ಶ್ರೀಮದಾಚಾರ್ಯಾಃ ಸಂತು ಮೇ ಜನ್ಮಜನ್ಮನಿ

ಜ್ಞಾನೇ ವಿರಾಗೇ ಹರಿಭಕ್ತಿಭಾವೇ ಧೃತಿಸ್ಥಿತಿಪ್ರಾಣಬಲೇಷು ಯೋಗೇ

ಬುದ್ಧೌ ಚ ನಾನ್ಯೋ ಹನಿಮತ್ಸಮಾನಃ ಪುಮಾನ್ ಕದಾಚಿತ್ ಕ್ವಚ ಕಶ್ಚನೈವ

ವಾತೇನ ಕುಂತ್ಯಾಂ ಬಲವಾನ್ ಸ ಜಾತಃ ಶೂರಸ್ತಪಸ್ವೀ ದ್ವಿಷತಾಂ ನಿಹಂತಾ

ಸತ್ಯೇ ಚ ಧರ್ಮೇ ಚ ರತಃ ಸದೈವ ಪರಾಕ್ರಮೇ ಶತ್ರುಭಿರಪ್ರದಷ್ಯಃ

ಯಸ್ಯ ತ್ರೀಣ್ಯುದಿತಾನಿ ವೇದವಚನೇ ರೂಪಾಣಿ ದಿವ್ಯಾನ್ಯಲಂ

ಬಟ್ ತದ್ದರ್ಶತಮಿತ್ಥಮೇವ ನಿಹಿತಂ ದೇವಸ್ಯ ಭರ್ಗೋ ಮಹತ್

ವಾಯೋ ರಾಮವಚೋನಯಂ ಪ್ರಥಮಕಂ ಪೃಕ್ಷೋ ದ್ವಿತೀಯಂ ವಪು-

ಮಧ್ವೋ ಯತ್ತು ತೃತೀಯಮೇತದಮುನಾ ಗ್ರಂಥಃ ಕೃತಃ ಕೇಶವೇ

ಮಹಾವ್ಯಾಕರಣಾಂಭೋಧಿಮಂಥಮಾನಸಮಂದರಮ್ ।

ಕವಯಂತಂ ರಾಮಕೀರ್ತ್ಯಾ ಹನೂಮಂತಮುಪಾಸ್ಮಹೇ ॥

ಮುಖ್ಯಪ್ರಾಣಾಯ ಭೀಮಾಯ ನಮೋ ಯಸ್ಯ ಭುಜಾಂತರಮ್ ।

ನಾನಾವೀರಸುವರ್ಣಾನಾಂ ನಿಕಷಾಶ್ಮಾಯಿತಂ ಬಭೌ ॥

ಸ್ವಾಂತಸ್ಥಾನಾಂತಶಯ್ಯಾಯ ಪೂರ್ಣಜ್ಞಾನರಸಾರ್ಣಸೇ ।

ಉತ್ತುಂಗವಾಕ್ತರಂಗಾಯ ಮಧ್ವದುಗ್ಧಾಬ್ಧಯೇ ನಮಃ ॥

ಯೇನಾಹಮಿಹ ದುರ್ಮಾರ್ಗಾದುದ್ಧೃತ್ಯಾಭಿನಿವೇಶಿತಃ ।

ಸಮ್ಯಕ್ ಶ್ರೀವೈಷ್ಣವೇ ಮಾರ್ಗೇ ಪೂರ್ಣಪ್ರಜ್ಞಂ ನಮಾಮಿ ತಮ್ ॥

ಅನನ್ಯಾಶ್ಚಿಂತಯಂತೋ ಮಾಂ ಯೇ ಜನಾಃ ಪರ್ಯುಪಾಸತೇ ।

ತೇಷಾಂ ನಿತ್ಯಾಭಿಯುಕ್ತಾನಾಂ ಯೋಗಕ್ಷೇಮಂ ವಹಾಮ್ಯಹಮ್ ॥

ಯಃ ಸರ್ವಗುಣಸಂಪೂರ್ಣಃ ಸರ್ವದೋಷವಿವರ್ಜಿತಃ ।

ಪ್ರೀಯತಾಂ ಪ್ರೀತ ಏವಾಲಂ ವಿಷ್ಣುರ್ಮೇ ಪರಮಃ ಸುಹೃತ್ ॥

ಸೂಕ್ತಿರತ್ನಾಕರೇ ರಮ್ಯೇ ಮೂಲರಾಮಾಯಣಾರ್ಣವೇ ।

ವಿಹರಂತೋ ಮಹೀಯಾಂಸಃ ಪ್ರೀಯಂತಾಂ ಗುರವೋ ಮಮ ॥

ಹನೂಮಾನಂಜನಾಸೂನುರ್ವಾಯುಪುತ್ರೋ ಮಹಾಬಲಃ ।

ರಾಮೇಷ್ಟಃ ಫಲ್ಗುನಸಖಃ ಪಿಂಗಾಕ್ಷೋಽಮಿತವಿಕ್ರಮಃ ॥

ಉದಧಿಕ್ರಮಣಶ್ಚೈವ ಸೀತಾಸಂದೇಶಹಾರಕಃ ।

ಲಕ್ಷ್ಮಣಪ್ರಾಣದಾತಾ ಚ ದಶಗ್ರೀವಸ್ಯ ದರ್ಪಹಾ ॥

ಮಾರುತಿಃ ಪಾಂಡವೋ ಭೀಮೋ ಗದಾಪಾಣಿವೃಕೋದರಃ ।

ಕೌಂತೇಯಃ ಕೃಷ್ಣದಯಿತೋ ಭೀಮಸೇನೋ ಮಹಾಬಲಃ ॥

ಜರಾಸಂಧಾಂತಕೋ ವೀರೋ ದುಃಶಾಸನವಿನಾಶಕಃ ।

ಪೂರ್ಣಪ್ರಜ್ಞೋ ಜ್ಞಾನದಾತಾ ಮಧ್ವೋ ಧ್ವಸ್ತಸುರಾಗಮಃ ॥

ತತ್ತ್ವಜ್ಞೋ ವೈಷ್ಣವಾಚಾರ್ಯೋ ವ್ಯಾಸಶಿಷ್ಯೋ ಯತೀಶ್ವರಃ ।

ಆನಂದತೀರ್ಥಃ ಶಂನಾಮಾ ಜಿತವಾದೀ ಜಿತೇಂದ್ರಿಯಃ ॥

ಆನಂದತೀರ್ಥಸನ್ನಾಮ್ನಾಮೇವಂ ದ್ವಾದಶಕಂ ಜಪೇತ್ ।

ಲಭತೇ ವೈಷ್ಣವೀಂ ಭಕ್ತಿಂ ಗುರುಭಕ್ತಿಸಮನ್ವಿತಾಮ್ ॥

ಮನೋಜವಂ ಮಾರುತತುಲ್ಯವೇಗಂ

ಜಿತೇಂದ್ರಿಯಂ ಬುದ್ಧಿಮತಾಂ ವರಿಷ್ಠಮ್ ।

ವಾತಾತ್ಮಜಂ ವಾನರಯೂಥಮುಖ್ಯಂ

ಶ್ರೀರಾಮದೂತಂ ಶಿರಸಾ ನಮಾಮಿ ॥

ಬುದ್ಧಿರ್ಬಲಂ ಯಶೋ ಧೈರ್ಯಂ ನಿರ್ಭಯತ್ವಮರೋಗತಾ ।

ಅಜಾಡ್ಯಂ ವಾಕ್ಪಟುತ್ವಂ ಚ ಹನುಮತ್ಸ್ಮರಣಾದ್ಭವೇತ್ ॥

ನ ಮಾಧವಸಮೋ ದೇವೋ ನ ಚ ಮಧ್ವಸಮೋ ಗುರುಃ

ನ ತದ್ವಾಕ್ಯಸಮಮ್ ಶಾಸ್ತ್ರಮ್ ಸ ಚ ತಜ್ಞಸಮಃ ಪುಮಾನ್ ॥

ಭೀಮಸೇನಸಮೋ ನಾಸ್ತಿ ಸೇನಯೋರುಭಯೋರಪಿ ।

ಪಾಂಡಿತ್ಯೇ ಚ ಪಟುತ್ವೇ ಚ ಶೂರತ್ವೇ ಚ ಬಲೇಽಪಿ ಚ ॥

॥ ಇತಿ ಶ್ರೀಖಿಲವಾಯುಸ್ತುತಿಃ ॥

ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು

vAyurbHimo bhImanAdo mahaujAH sarveshhAM cha prANinAM prANabhUtaH |

anAvR^ittirdehinAM dehapAte tasmAd vAyurdevadevo vishishhTaH ||

prathamo hanumAnnAmA dvitIyo bhIma eva cha !

pUrNapraj~na tR^itIyastu bhagavatkAya.rsAdhakaH !!

brahmAntA guravaH sAkShAdiShTaM daivaM shriyaH patiH !

AchAryAH shrImadAchAryAH sa.ntu me janma janmani !!

j~nAne virAge haribhaktibhAve dhR^itisthitiprANabaleShi yoge !

buddhau cha nAnyo hanumatsamAnaH pumAn.h kadAchit.h kvachakashcha naiva !!

vAtena kuntyAM balavAn.h sa jAtaH shUrastapasvI dviShatAM niha.ntA !

satye cha dharme cha rataH sadaiva parAkrame
shatrubhirapradhR^iShyaH !!

yasya trINyuditAni vedavachane rUpANi divyAnyalam.h !

baT.h taddarshanamitthameva nihitaM devasya bhago.r mahat.h !!

vAyo rAmavachonayaM prathamakaM pR^ixo dvitIyaM vapuH !

madhvo yattu tR^itIyametadamunA granthaH kR^itaH keshave !!

mahAvyAkaraNA.nbhodhi ma.nthamAnasama.ndaram.h !

kavaya.ntaM rAmakItyA.r hanUma.ntamupAsmahe !!

mukhyaprANAya bhImAya namo yasya bhujA.ntaram.h !

nAnA vIrasuvaNA.rnAM nikaShAshmAyitaM babhau !!

svA.ntasthAna.ntashaiyAya pUrNaj~nAnarasANa.rse !

uttu~NgavAktara~NgAya madhvadugdhAbdhaye namaH !!

yenAhaM iha durmArgAt.h uddhR^ityAdi niveshitaH !

samyak.h shrIvaiShNave mArge pUrNapraj~naM namAmi tam.h !!

anaNyaAsHchintayaNto maAm yE janaaH paryUpaAsate |

teshaAm nityaabHiyuktaanaam yogaksHemam vahaAmyahaM ||

yaH sarvaguNasampUrNaH sarvadoShavivarjitaH !

priyatAM prIta evAlaM viShNurme paramaH suhR^it !!

sUuktiratnaAkare ramye mUularAamAyaNArNave !

viharanto mahIiyaAMsaH prIiyantaAM guravo mama !!

hanUmAna.njanI sUnuH vAyuputro mahAbalaH !

rAmeShTaH phalguNasakhaH pi~NgAkSho.amitavikramaH !!

udadhikramaNashchaiva sItAsa.ndeshahArakaH !

lakShmaNaprANadAtA cha dashagrIvasya darpahA !!

mArutiH pANDavo bhImo gadApANivR^i.rkodaraH !

kaunteyaH kR^iShNadUtashcha bhImaseno mahAbalaH !!

jarAsa.ndhA.ntako vIro duHshAsana vinAshanaH !

pUrNapraj~no j~nAnadAtA madhvo dhvasta durAgamaH !!

tattvaj~no vaiShNavAchAryo vyAsashiShyo yatIshvaraH !

shukhatIrthAbhidhAnashcha jitAmitro jitendriyaH !!

shrImadAna.nda sannAmnAmeva dvAdashakaM japet.h !

labhate vaiShNavIM bhaktiM gurubhakti samanvitam.h !!

manojavaM mArutatulyavegaM jitendriyaM buddhimatAM variShTham.h !

vAtAtmajaM vAnarayUthamukhyaM shrIrAmadUtaM shirasA namAmi !!

buddhirbalaM yasho dhaiya.rM nibha.ryattvaM arogatA !

ajAD.hyaM vAkpaTuttvaM cha hanUmatsmaraNadbhavet.h !!

na mAdhavasamo devo na cha madhva samo guruH !

na tadvAkyasamaM shAstraM na cha tasya samaH pumAn.h !!

bhImasena samo nAsti senayorubhayorapi !

pANDityecha paTutve cha shUratve cha balepi cha !!

yo viprala.nbhaviparItamatiprabhUtAn.h vAdAnnirasta kR^itavAnbhuvi tattvavAdam.h !

sarve.rshvaro haririti pratipAdaya.ntamAna.ndatItha.r munivaya.rmahaM namAmi !!

abhramaM bhaN^garahitaM ajaDaM vimalaM sadA |

AnandatIrthaM atulaM bhaje tApatrayApaham.h ||

itHi Sri kHila vaAyustutHih

Sri KrushnaArpanamasthu

srinivas vaidya.
3.6.05.

Yantroddharaka Hanumad Stotram

namAmi dUtaM rAmasya sukhadaM cha suradrumam.h|

pInavR^ittamahAbAhuM sarva shatrunivAraNam.h || 1||

nAnAratnasamAyuktakuNDalAdivirAjitam.h |

sarvadA.abhIshhTadAtAraM satAM vai dR^iDhamAhave ||2|

vAsinaM chakratIrthasya daxiNasthagirau sadA|

tuN^gAmbhodhitaraN^gasya vAtena parishobhite || 3||

nAnAdeshaagataiH sadbhiH sevyamAnaM nR^ipottamaiH |
dhUpadIpAdinaivedyaiH paJNchakhAdyaishcha shaktitaH || 4||

bhajAmi shrIhanUmantaM hemakAnti samaprabham.h |
vyAsatIrthayatIndreNa pUjitaM cha vidhAnataH || 5||

trivAraM yaH paThennityaM stotraM bhaktyA dvijottamaH |

vAJNchhitaM labhate.abhIshhTaM shhaNmAsAbhyantare khalu || 6||

putrArthI labhate putraM yashorthI labhate yashaH |

vidyArthI labhate vidyAM dhanArthI labhate dhanaM || 7||

sarvathA mA.astu sandeho hariH sAxI jagatpatiH |

yaH karotyatra sandehaM sa yAti narakaM dhruvam.h || 8||

iti shrIvyAsarAjayatikRuta yantroddhArakahanUmatstotram.h

ಶ್ರೀವ್ಯಾಸರಾಜಯತಿಕೃತ ಯಂತ್ರೋದ್ಧಾರಕ ಹನೂಮತ್ ಸ್ತೋತ್ರಮ್

ನಮಾಮಿ ದೂತಂ ರಾಮಸ್ಯ ಸುಖದಂ ಚ ಸುರದ್ರುಮಮ್

ಪೀನವೃತ್ತ ಮಹಾಬಾಹುಂ ಸರ್ವಶತ್ರುನಿವಾರಣಮ್ ||೧||

ನಾನಾರತ್ನಸಮಾಯುಕ್ತಂ ಕುಂಡಲಾದಿವಿರಾಜಿತಮ್|

ಸರ್ವದಾಭೀಽಷ್ಟದಾತಾರಂ ಸತಾಂ ವೈ ದೃಢಮಾಹವೇ ||೨||

ವಾಸಿನಂ ಚಕ್ರತೀರ್ಥಸ್ಯ ದಕ್ಷಿಣಸ್ಥಗಿರೌ ಸದಾ|

ತುಂಗಾಂಬೋಧಿತರಂಗಸ್ಯ ವಾತೇನಪರಿಶೋಭಿತೇ ||೩||

ನಾನಾದೇಶಗತೈಃ ಸದ್ಭಿಃ ಸೇವ್ಯಮಾನಂ ನೃಪೋತ್ತಮೈಃ|

ಧೂಪದೀಪಾದಿನೈವೇದ್ಯೈಃ ಪಂಚಖಾದ್ಯೈಶ್ಚ ಶಕ್ತಿತಃ ||೪||

ಭಜಾಮಿ ಶ್ರೀಹನುಮಂತಂ ಹೇಮಕಾಂತಿಸಮಪ್ರಭಮ್|

ವ್ಯಾಸತೀರ್ಥಯತೀಂದ್ರೇಣ ಪೂಜಿತಂ ಚ ವಿಧಾನತಃ ||೫||

ತ್ರಿವಾರಂ ಯಃ ಪಠೇನ್ನಿತ್ಯಂ ಸ್ತೋತ್ರಂ ಭಕ್ತ್ಯಾದ್ವಿಜೋತ್ತಮಃ |

ವಾಂಛಿತಂ ಲಭತೇಽಭೀಷ್ಟಂ ಷಣ್ಮಾಸಾಭ್ಯಂತರೇ ಖಲು ||೬||

ಪುತ್ರಾರ್ಥೀ ಲಭತೇ ಪುತ್ರಂ ಯಶೋರ್ಥೀ ಲಭತೇ ಯಶಃ|

ವಿದ್ಯಾರ್ಥೀ ಲಭತೇ ವಿದ್ಯಾಂ ಧನಾರ್ಥೀಲಭತೇ ಧನಮ್ ||೭||

ಸರ್ವಥಾ ಮಾಽಸ್ತು ಸಂದೇಹೋ ಹರಿಃ ಸಾಕ್ಷೀ ಜಗತ್ಪತಿಃ |

ಯಃ ಕರೋತ್ಯತ್ರ ಸಂದೇಹಂ ಸ ಯಾತಿ ನರಕಂಣ್ ಧ್ರುವಮ್ ||೮||

||ಇತಿ ಶ್ರೀವ್ಯಾಸರಾಜಯತಿಕೃತ ಯಂತ್ರೋದ್ಧಾರಕ ಹನೂಮತ್ ಸ್ತೋತ್ರಮ್ ||

శ్రీవ్యాసరాజయతికృత యంత్రోద్ధారక హనూమత్ స్తోత్రమ్

నమామి దూతం రామస్య సుఖదం చ సురద్రుమమ్

పీనవృత్త మహాబాహుం సర్వశత్రునివారణమ్ ||౧||

నానారత్న సమాయుక్తం కుండలాదివిరాజితమ్|

సర్వదాభీఽష్టదాతారం సతాం వై దృఢమాహవే ||౨||

వాసినం చక్రతీర్థస్య దక్షిణస్థగిరౌ సదా|

తుంగాంబోధితరంగస్య వాతేనపరిశోభితే ||౩||

నానాదేశగతైః సద్భిః సేవ్యమానం నృపోత్తమైః|

ధూపదీపాదినైవేద్యైః పంచఖాద్యైశ్చశక్తితః ||౪||

భజామి శ్రీహనుమంతం హేమకాంతిసమప్రభమ్|

వ్యాసతీర్థయతీంద్రేణ పూజితం చ విధానతః ||౫||

త్రివారం యః పఠేన్నిత్యం స్తోత్రం భక్త్యాద్విజోత్తమః |

వాంచితం లభతేఽభీష్టం షణ్మాసాభ్యంతరే ఖలు ||౬||

పుత్రార్థీ లభతే పుత్రం యశోర్థీ లభతే యశః|

విద్యార్థీ లభతే విద్యాం ధనార్థీలభతే ధనమ్ ||౭||

సర్వథా మాఽస్తు సందేహో హరిః సాక్షీ జగత్పతిః |

యః కరోత్యత్ర సందేహం స యాతి నరకం ధ్రువమ్ ||౮||

||ఇతి శ్రీవ్యాసరాజయతికృత యంత్రోద్ధారక హనూమత్ స్తోత్రమ్ ||

nAham kartA hariH kartA

nAham kartA hariH kartA tatpUjA karmachaakhilam.h|
taThaapi matkR^itaa pUja tatprasaadhEna naanyaThaa|
tadbhakti tadphalam.h mahyam.h tatprasaadaat.h punaH punaH |
karmanyaasO harAvevam.h vishNOsthR^iptikaraH sadhA ||

" I am not the doer, shri Hari is the doer, all the actions that I do are His worship. Even then, the worship I do is through His grace and not otherwise. That devotion and the fruits of the actions that come to me are due to His recurring grace " If one always practices to do actions with a dedicated spirit to Hari, in this way, it pleases Vishnu. (Sri madhvAchArya-GitA tAtparya)

ಬ್ರಹ್ಮಾಂತಾ ಗುರವಃ ಸಾಕ್ಷಾದಿಷ್ಟಂ ದೈವಂ ಶ್ರಿಯಃಪತಿಃ

ಆಚಾರ್ಯಾಃ ಶ್ರೀಮದಾಚಾರ್ಯಾಃ ಸಂತು ಮೇ ಜನ್ಮಜನ್ಮನಿ

brahmAntA guravaH sAkShAdiShTaM daivaM shriyaH patiH !

AchAryAH shrImadAchAryAH sa.ntu me janma janmani !!

'nAham kartA hariH kartA'

Sri Krushnaarpanamasthu

Hari SArvottama – Vaayu Jeevotama

Sri GuruRaajo Vijayate

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PS.

Illustrations, slokas quoted are antarjaala sangraha from various sources; my salutatios and sincere thanks to all those authors.